The Ryedale Historian

Number 26

2012–2013

Helmsley Archaeological and Historical Society

The Ryedale Historian

Number 26 2012–2013

A periodical publication by the
Helmsley Archaeological and
Historical Society

First published 2013 by the Helmsley Archaeological and Historical Society

www.helmsleyarchaeologicalandhistoricalsociety.org.uk

ISSN: 1362-5365

The Honorary Editor
Newlands
Main Street
Sinnington
North Yorkshire YO62 6SH
fburnett@btinternet.com

Printed and bound in Great Britain.

Editorial

Members of the Society will have been saddened by the loss of two outstanding members within the past two years so it seems fitting that Issue 26 should contain commemorations of their achievements. Pete Wilson offers an appreciation of the life and career of the distinguished archaeologist Philip Rahtz who served as Chair of the Society for a number of years. Robin Wardell was a popular Chair until his sudden death in April 2012. I am very pleased that Joy Farnaby, a neighbour and close friend, has allowed us to publish an edited version of the appreciation she gave at Robin's funeral. Our Treasurer, Stephen Gibson, has noted that under Robin's stewardship the Society's library was rejuvenated; the *Ryedale Historian* established on a firmer financial basis; and our website created. Our new Chair, Jen Harris, is carrying on his good work (and more), and I am most grateful to her for her energetic support of the journal.

Our first article, by Jane Wheeler and colleagues, reports research undertaken at the heart of our geographic area of focus, Barker's Yard in Helmsley. I suspect that few shoppers in the Yard would have known that they were standing on the site of a medieval blacksmith. Carol Wilson, the author of the next article, has undertaken extensive historical research on the origins of Christ Church in Westerdale, just over the northern Ryedale border. Stephen Sherlock reports on his excavation work at nearby Rievaulx in the third article. And, finally, Lorna Watts and her colleagues remind us that there is still much work needed to establish the origins of the crypt of St Mary's Lastingham, one of our most familiar and beloved churches.

I am very grateful to the contributors for the high scholarly standard maintained in the articles. I also know that, as the *Ryedale Hisorian* is distributed within and far beyond the Ryedale borders, the articles will contribute to a deeper appreciation of archaeological and historical research by members of the public.

Farrell Burnett
Honorary Editor

Archaeological Investigations at the Old Stables, Barker's Yard, Borogate, Helmsley

by Jane Wheeler, Chris Scurfield, Chris Cumberpatch, and Roderick Mackenzie

Introduction

The Old Stable buildings at Barker's Yard form a series of late eighteenth- and early nineteenth-century agricultural buildings to the south of the town's market place, between Borogate and Castlegate (National Grid Reference: SE 61285 83725). The objective of the archaeological excavation, historical buildings survey, and post-excavation analyses of metallurgical material, pottery and archaeological sediment was to record the historic buildings within their local context, and to collate information about their character, extent, and state of preservation; along with the depositional chronology of archaeological sediments ahead of the proposed redevelopment of the site. The complementary analyses of slag attributed to smithing, the medieval and later pottery assemblage, and the environmental assessment of archaeological sediment have provided both insight and a relative chronology of activity at Barker's Yard which spans the medieval period (thirteenth to fifteenth century) through to the modern historic period (eighteenth to early twentieth century). In addition, the assessment of organic microfossils (pollen, spores and fungi) and micro-charcoal (an indicator for fire and burning activity) has revealed what the immediate local and neighbouring environment was like during the medieval period. As little archaeological work has been undertaken in Helmsley, Barker's Yard presented a rare opportunity to investigate one of the last relatively undeveloped areas in the heart of this historic settlement and to shed some light onto the hidden history of the town.

Methodology

An initial desk-based assessment was undertaken to assess the nature and extent of the buildings and archaeology at the site.[1] In response to this initial evaluation, all historic buildings identified were recorded to provide a permanent record, along with excavations and the post-excavation analysis of metallurgical material, pottery and the environmental assessment of archaeological sediment.[2] The record, including a detailed photographic archive, of the interior and exterior of the buildings at Barker's Yard can be found in the Archaeological Building and Evaluation archived at York Museum.[3]

Historical Background

Barker's Yard features on the 1792 tithe map for Helmsley. The yard appears to have been annexed from the earlier medieval marketplace to form the open stable yard of a farmstead close to the centre of Helmsley.[4] The stables were first recorded in 1822 when they were tenanted by a Thomas Barker, a carrier. The subsequent marriage of Barker to the landlady of The Royal Oak (a public house to the immediate north of the site) resulted in the stables becoming a commercial subsidiary of the inn.[5] Ordnance Survey maps for 1848[6], 1856 and 1910[7] show the stables were an established and identifiable unit constrained by Borogate to the east and Castlegate to the west. Little has changed in respect of the layout and boundaries of the site to the present day, with Barker's Yard

comprising three traditional stone buildings with an additional late twentieth-century timber stable block.

The Building Record
by Chris Scurfield

The stable at Barker's Yard has offered a rare opportunity to record a nineteenth century stable block. The site comprises three structural zones (see Figure 1).

Figure 1. Location Plan: Buildings and Trenches (CS Archaeology: Crown Copyright Licence No. 10004530).

Building A: The Original Stone Stable Building

The original stable block (Building A; see Figure 2) was built as an agricultural stable and cart shed with a hayloft in the mid-nineteenth century. The building comprises a three-stall stable with two loose boxes and a loft built of squared coursed rubble. Doors on the northwest side have stone lintels with separate key blocks with smooth margins and rough herringbone tooling. The window to the stable has a plain ashlared stone lintel and sill, in contrast with the small windows to the loose boxes which have split wooden lintels. The dividing cross wall extends (in height) up to the roof, and there is a single exposed roof truss at the stable end of the building. The roof features tusk-tenon joints, which secure the purlins to the principal rafters. The loft is lit by windows on the southeastern side (away from the yard). There is a pitching hole over the stable door and a feeding drop over the stalls. Three internal inclined roof scars indicate that the present roof line was raised at least three times in the past, probably to increase the capacity for hay storage.

Building B: The Cart Shed and Loose Boxes adjoining the Beck

This building comprises a single storey gable-roofed structure with rough rubble walls (see Figure 2). Internally the building has been modified into a series of stables, but may have originally been a barn and byre. There are three distinct phases of development: earlier sections consist of a pair of cart sheds, most probably with a timber partition with an external post supporting the roof; an extension to the structure to abut the southwest gable; and the construction of the two loose horse boxes to accommodate the riding school in the 1920s.

Building C: The Modern Timber Stable Building

The earlier stable featured a clay pantiled roof over brick supporting piers which was built between 1856 and 1910.[8] Similarities in the architectural style and construction materials between the stable and those of Building B indicate the two structures were constructed contemporaneously. The modern stable block which now stands on the site was built in the 1960s and comprises a series of five loose horse boxes built of timber on a concrete base.

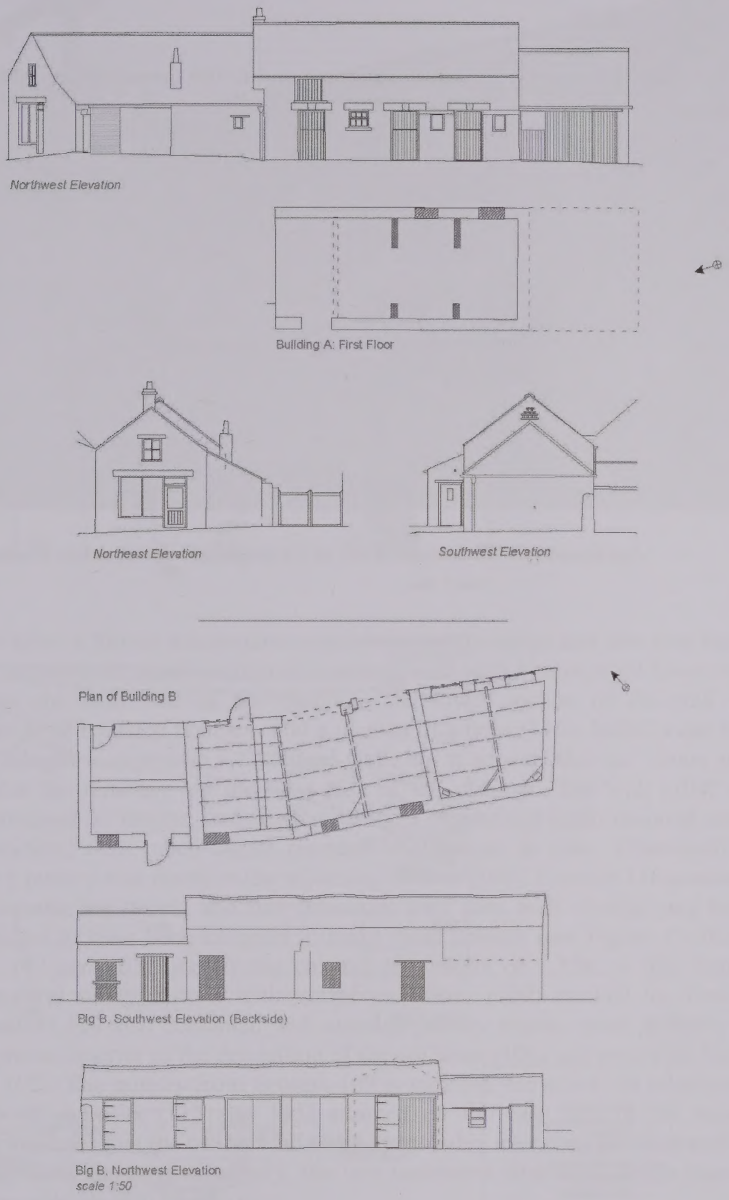

Figure 2: Historical Buildings A (top) and B (bottom).

Excavation

by Chris Scurfield

Three trenches were positioned on waste ground to the immediate northwest of the three buildings detailed above (see Figure 1).

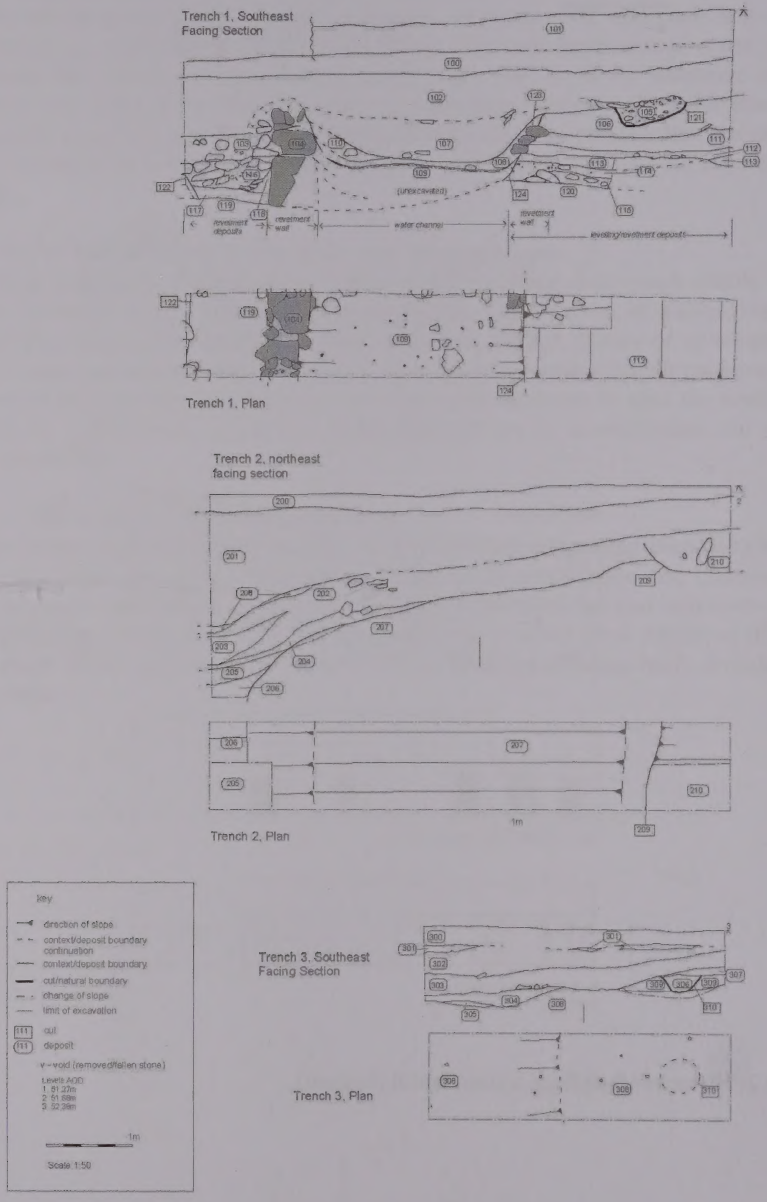

Figure 3: Trenches 1–3 Sections and Plans

Plate 1. The modern stable block (Building C) in 2010 (Photo: CS Archaeology).

Trench 1

Stratigraphy revealed a former watercourse which bisected the excavated area (see Figure 3). Excavation revealed the upper section of a vertical wall with a substantial lower stone course (104) on the west side of the channel. The lower section of the wall was characterised by large rounded boulders and a deposit of stones (116). Initially the layer of stones was thought to represent a collapsed wall, but it appears that the stones were used to reinforce the structure on the west side of the channel. The wall (104) was earthbound, contained no mortar, and was constructed of medium-sized rounded stones in the upper section, with much larger rounded boulders at its base. Fourteenth- to fifteenth-century pottery was found in the adjoining context (103). Context 116 contained two articulated cattle leg bones, and two limestone roof tiles with circular peg holes. Both tiles appeared to have been knapped to make them smooth (see Figure 4). Buried soils (contexts 102 and 107) overlay the channel to a depth of 1.75m, a silty deposit (108), and a natural sandy deposit with gravel inclusions (109) marked the limit of excavation. Context 109 also contained well-abraded pottery sherds, most probably the result of water abrasion prior to the deposition of the silt layer (108) and overlying buried soils (107 and 102). The pottery from context 109 is undated. However, its relationship with the medieval deposits (113 and 115) situated on the east side of the eastern revetment wall indicates that the channel fill (109) is probably later than the thirteenth- to fifteenth-century bank deposits. Similarly, the two revetment structures which truncate the medieval deposits are also later in date.

A remnant of a revetment wall or stone bank (123) was situated on the east side of the channel. This structure was partially *in situ* and had partially collapsed into the area of the former channel. Its construction appeared ephemeral consisting of four horizontal courses which appeared to have been pushed into the side of the channel cut (124). The eastern bank of the channel comprised a series of archaeological deposits (106, 111, 112,113, 114 and 115) which had been truncated by the channel cut and revetment wall (123).

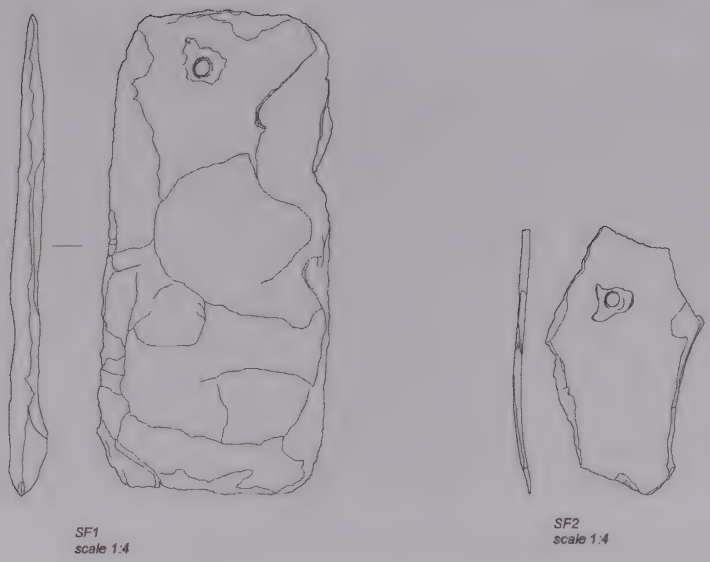

Figure 4. Knapped ceramic tile fragments from Trench 1.

These deposits contained mid-thirteenth to fifteenth-century pottery, slag and the remains of shellfish (oyster) and butchered animal bones (cattle, sheep and pig) and appear consistent with tipping and/or levelling to raise or maintain ground level. Interestingly, context 115 contained the earliest relative dating material for the pottery assemblage, i.e. twelfth–thirteenth century Buff Sandy ware.

Trench 2

The upper deposits in Trench 2 consisted of mixed and redeposited sediment (200) which overlaid a buried soil (201) with underlying silts and gravels (208, 202, 203, 205 and 206; see Figure 3). These natural deposits are indicative of flood plain deposits, probably the presence of a former river terrace of the River Rye. The northeastern section of the trench (see Figure 3) revealed a pronounced southeasterly dip which appears to be the remains of a watercourse or channel.

Pottery from Trench 2 was similar to that found in Trench 1. The majority of ceramic material was medieval, thus providing a relative date range of twelfth to fifteenth century for contexts 201, 202, and 203. However, inclusions of Oxidised Sandy ware in context 202, which are probably later than the rest of the pottery found in this context, suggest some form of depositional disturbance. Similarly, the dark brown silty clay which comprises this deposit indicates the flooding of the former channel, most probably caused by overflow from the River Rye and/or the Borough Beck, both situated to the west of the site. The overall composition of stratified silty sediments in Trench 2 (i.e. 201, 203, 204 and 205, including the silty clay of 202) also suggests repeat episodes of low-velocity flooding.

Trench 3

Trench 3 was positioned on the northern edge of the site. The sequence of deposits was truncated by a late post-medieval pit on the northeastern edge of the trench (cut 310 which underlay 306 and overlay 309; see Figure 3). This feature was overlain by dark grey clay with inclusions of gravel and angular fragments of stone (307) and, in turn, by context 303 (a brown sandy silt with frequent inclusions of charcoal particles). The pocket of material comprising context 307 has been interpreted as being construction debris. The overlying context 303 provides a relative date range from the pottery assemblage of eighteenth to the early-twentieth century. This indicates the underlying deposits, and the post-medieval pit on the northeastern side of the trench, may be associated with the redevelopment of the site in the late eighteenth century or early decades of the nineteenth century. Deposits on the northwestern side of the trench, particularly context 304 (which underlies the 303) and has a relative date range of medieval–nineteenth century, overlies a pocket of red sandy gravel (305) which has been interpreted as a lens of deposited burnt matter. The underlying sediment (308) comprises a natural deposit of sandy gravel, most probably part of the original flood plain zone of the River Rye.

Slag Assessment

by Roderick Mackenzie

A basic identification of possible metalliferous residues recovered during excavations was carried out with individual pieces being assessed for their archaeological potential. The results of this assessment are summarised in Table 1. No chemical or metallurgical analysis of the residues was undertaken.

Context No.	No. of Fragments	Type of Material	Weight (g)
103	1	Undiagnostic slag	15
108	2	Probably iron smithing slag	88
108	1	Undiagnostic slag	6
111	1	Probably iron smithing slag	31
111	2	Undiagnostic slag	7
113	1	Fragment of slagged refractory stone – probably hearth lining	75
113	1	Probably iron smithing slag	26
113	1	Probable fragment of smithing hearth bottom slag	133
113	1	Charcoal	>5

Table 1. Summary of metallurgical residues from Barker´s Yard.

Slag Types

The slag assemblage contained fragments of slag and other materials that most probably relate to iron smithing, as opposed to smelting. The most noticeable of these slags were recovered from context 113. One piece is possibly a fragment of slag from the base of a smithing hearth, while another piece appears to be a fragment of refractory stone, the latter having a layer of slag attached to one side. The final piece of note is a fragment of charcoal approximately 35mm long and 15mm in diameter. The slag attached to the piece of refractory stone was undiagnostic. However, the presence of the other materials in the same context suggests that it could have been part of the lining of a blacksmith's hearth.

Summary of the Slag Assemblage

The assessment of the metallurgical residues is inconclusive in determining their process of origin as pre-industrial iron smelting and smithing commonly produce a high proportion of indistinct undiagnostic slags.[9] Generally, iron smelting produced a much higher volume of diagnostic slags than the smithing process. However, as iron smithing was more common and geographically widespread than smelting, undiagnostic slags tend to be archaeologically the most common type found. It is therefore feasible, particularly due to the dense concentration of hammerscale contained within the sediments excavated (see Wheeler below), that these metallurgical residues are associated with smithing activity. The material in the slag assemblage is most probably medieval as the relative date range presented by diagnostic pottery from context 113 spans the thirteenth to fourteenth centuries.

Medieval and Later Pottery

by Chris Cumberpatch

The pottery assemblage from Barker's Yard consisted of 105 sherds weighing 3053g, representing a maximum of 96 vessels. A summary of the pottery assessment with relative date ranges is presented in Table 2. One cross-context join (i.e. when two or more pot sherds are found in different archaeological contexts but can be joined together, thus demonstrating that parts of the same vessel have been dispersed by some means or disturbance across the site) was identified from Trench 2 (contexts 201 and 202). The assemblage also included three flakes of roof tile and a piece of fine-grained sandstone. The medieval pottery assemblage consisted largely of local wares.

Context	Type	No.	Form	Date Range
100	Hambledon Type Ware	2	Hollow Ware	14th - 15th C
101	Hambledon Type Ware	1	Jug/Cistern	14th - 15th C
101	Hambledon Type Ware	3	Hollow Ware	14th - 15th C
101	Whiteware	1	Jar	Mid-19th - late 19th C
103	Hambledon Type Ware	1	Jug	14th - 15th C
103	Hambledon Type Ware	1	Jug/Cistern	14th - 15th C
103	Hambledon Type Ware	4	Hollow Ware	14th - 15th C
107	Buff Sandy Ware	1	Hollow Ware	Medieval
107	Hambledon Type Ware	3	Hollow Ware	14th - 15th C
107	Hambledon Type Ware	1	Hollow Ware	15th C
107	Hambledon Type Ware	1	Hollow Ware	Late Medieval
107	Reduced Sandy Ware	3	Hollow Ware	Late Medieval
108	Buff Sandy Ware	1	Jar/Cooking Pot	Late 11th - 13th C
108	Late Medieval Sandy Ware	1	Hollow Ware	Late Medieval
111	Brandsby Type Ware	1	Hollow Ware	Mid-13th - Mid-14th C
111	Buff Sandy Ware	1	? Jug	Medieval
111	Hambledon Type Ware	1	Hollow Ware	Late Medieval
111	Hambledon Type Ware	1	? Jar	14th - 15th C
111	North Yorks Type Ware	1	Hollow Ware	13th - 14th C
111	Oxidised Sandy Ware	2	Hollow Ware	Medieval
111	Oxidised Sandy Ware	1	Hollow Ware	? 13th - 14th C
111	Reduced North Yorks Type Ware	1	Hollow Ware	Late 13th - 14th C
111	Reduced North Yorks Type Ware	1	Jug	Late 13th - 14th C
111	Splash Glazed Sandy Ware	1	Hollow Ware	Late 11th - Early 13th C
113	Brandsby Type Ware	1	Hollow Ware	Mid-13th - Mid-14th C

113	Oxidised Sandy Ware	1	Hollow Ware	Medieval
113	Reduced Sandy Ware	1	Hollow Ware	Later Medieval
113	Unidentified Sandy Ware	1	Hollow Ware	Medieval
115	? Brandsby Type Ware	1	Hollow Ware	? Mid-13th - Mid-14th C
115	Brandsby Type Ware	2	Hollow Ware	Mid-13th - Mid-14th C
115	Buff Sandy Ware	2	Hollow Ware	? 12th - 13th C
115	Hambledon Type Ware	1	Hollow Ware	14th - 15th C
115	Humberware	1	Drinking jug	Late 14th - 15th C
115	Oxidised Sandy Ware	3	Hollow Ware	Medieval
115	Reduced Sandy Ware	1	Hollow Ware	Medieval
116	Brandsby Type Ware	1	Jug	Mid-13th - Mid-14th C
116	Brandsby Type Ware	3	Hollow Ware	Mid-13th - Mid-14th C
116	Hambledon Type Ware	1	Hollow Ware	14th - 15th C
117	Brandsby Type Ware	1	Hollow Ware	Late 13th - 14th C
117	Reduced North Yorks Type Ware	2	Hollow Ware	Late 13th - 14th C
117	Reduced Sandy Ware	1	Hollow Ware	Late Medieval
118	Reduced Greenware	1	Jug	Late-13th - 15th C
201	Buff Sandy Ware	1	Jar	13th - 15th C
201	Oxidised Sandy Ware	1	? Bowl	Medieval
201	Reduced Sandy Ware	4	Hollow Ware	Medieval
201/202	Buff Coarse Sandy Ware	3	Jar	? 12th - 13th C
202	Buff Coarse Sandy Ware	1	Hollow Ware	? 12th - 14th C
202	Coarse Sandy Ware	1	Hollow Ware	? 13th - 14th C
202	Hambledon Type Ware	4	Hollow Ware	14th - 15th C
202	Oxidised Sandy Ware	1	Hollow Ware	? Post-Medieval
202	Reduced Sandy Ware	2	Hollow Ware	? 13th - 14th C
203	Brandsby Type Ware	1	Hollow Ware	Mid-13th - mid-14th C
203	Green Glazed Sandy Ware	1	Hollow Ware	? 15th - 16th C
203	Reduced Sandy Ware	1	Hollow Ware	? 13th - 14th C
303	Brown Glazed Fineware	1	Hollow Ware	18th - Early 19th C
303	Yellow Glazed Coarseware	1	Bowl	19th - Early 20th C
303	Yellow Glazed Coarseware Type	1	Bowl	Late 18th - 19th C
304	Brown Glazed Coarseware	1	Jar/Pancheon	Late 18th - 19th C
304	Green Glazed Sandy Ware	3	Hollow Ware	15th - 16th C
304	Hambledon Type Ware	1	Jug	Medieval
304	Humberware Type	1	Jug/Jar	Late 13th - 14th C
304	Reduced Greenware Type	1	Hollow Ware	Late 13th - 15th C
304	Reduced North Yorks Type Ware	2	Jar	Late 13th - 14th C
304	Reduced North Yorks Type Ware	1	Hollow Ware	? 14th - 15th C
304	Reduced North Yorks Type Ware	1	Bowl	? 15th - 16th C
304	Reduced Sandy Ware	2	Hollow Ware	? 15th - 16th C

Table 2. Summary of pottery assessment from Barker´s Yard with relative date ranges.

Identifiable imports, either European or regional, were noticeable by their absence. It is possible that some of the unidentified wares were of non-local origin. Two types of pottery dominated the assemblage: Brandsby type wares and Hambledon type wares. Both are known to have been important local types.

Brandsby type wares have been identified in Hull and York, at Wharram Percy and from Rievaulx Abbey. They appear to date to the period between the mid-thirteenth and mid-fourteenth centuries.[10] As Brooks has noted, while one pottery has been identified in Brandsby, sherds with similar general characteristics are also known in other fabrics, and

it is probable that there were other potteries in the area producing similar wares.[11] This is an issue with many medieval and post-medieval North Yorkshire wares as the area was clearly the location of a thriving industry. The identification of the Reduced North Yorkshire type ware, probably a variant of the Brandsby type, is therefore based on the description provided by Watkins.[12] Hambledon type wares have also been identified from sites across the area. As with the Brandsby type wares, there seems to be some variant in the Hambledon type fabrics, and this is reflected in the examples from Barker's Yard, i.e. the characteristics of the sherds were not always identical to the published descriptions from other assemblages. Hambledon type wares appear to date to the fourteenth and fifteenth centuries, and seem to have succeeded the earlier York Glazed and Brandsby type wares. In turn, it seems to have been replaced by the post-medieval Ryedale type wares of the sixteenth and seventeenth centuries.

Other identifiable wares included a sherd of reduced Green ware type (context 304), and larger quantities of Green Glazed Sandy ware – a late medieval to post-medieval type distinguished by its fine even sandy fabric and glaze on both internal and external surfaces. Humberwares were notable by their scarcity, although a sherd of a drinking jug[13] was identified in context 115 and a sherd from a jug in context 304. Unidentified wares formed a high proportion of the total assemblage. Although it is probable that some of these may be variants of the named types (particularly of the Hambledon type ware group), others probably represent the products of undefined local potteries. There were certainly regularities in the fabrics of the Reduced Sandy wares, i.e. the occurrence of rounded non-crystalline rock fragments alongside the ubiquitous quartz sand. Post-medieval and later pottery was notable by its scarcity and the lack of common post-medieval to early modern types (including Cistercian ware, Blackware, Yellowware, Slipware etc.) suggests either a hiatus in activity in the area of excavation after the later medieval period, or the truncation of deposits of this date by later activity. Contexts 101, 303 and an unstratified context in Trench 2 all produced fragments of eighteenth- and nineteenth-century pottery, but the sherd count was generally low. A summary of the analysis of the pottery assemblages from the three trenches is presented below.

Trench 1
Trench 1 produced the largest pottery assemblage with a total of 61 sherds weighing 1447g, and representing 58 vessels. A sherd of splash-glazed Sandy ware from context 111 was among the earliest sherds from the site, but was most probably residual within a later context. Context 111 also included a number of joining sherds and an unusual wide everted rim (in a Hambledon ware variant fabric) with internal combing and an applied and impressed strip externally. Context 107 included a good example of a pot disc in a Hambledon type fabric. Such discs are common on sites across Europe and vary widely in date and are generally regarded as being gaming discs. The overall impression given by the assemblage from Trench 1 is of later medieval activity represented by the deposition of pottery dating to the period between the mid-thirteenth to fifteenth centuries, with an unusually small residual element and a surprising absence of post-medieval and later wares.

Trench 2
Trench 2 produced a group of 25 sherds weighing 713g, and representing a maximum of 22 vessels. Both Brandsby and Hambledon wares were present. However, unidentified local wares were more common. Whether this indicates a difference in the date range of the archaeological contexts is unclear, although it seems unlikely as the sherds lacked

traits to identify them as being of an earlier medieval date, and there were no indicators to indicate a significantly later date. Contexts 201 and 202 produced three joining sherds from the lid-seated-rim (i.e. a particular rim shape designed to take a lid) of a jar. These were in a slightly coarse buff sandy fabric of unknown type and date. However, the high quality of manufacture suggests a date in the thirteenth or early fourteenth centuries, as opposed to a later date.

Trench 3
This trench produced a small assemblage of 16 sherds weighing 810g, representing a maximum of 13 vessels. Context 303 was distinguished by the late date of the pottery. Context 304 included a sherd of Brown Glazed Coarseware alongside a largely later medieval assemblage. The group also included sherds of Humberware type and reduced Greenware, unidentified local wares, and a small group of Reduced North Yorkshire type wares.

Palaeoenvironmental Assessment
by Jane Wheeler

Palaeoenvironmental analysis of archaeological sediment from Trench 1 (context 111) was undertaken to present complementary environmental data for this site. The assessment of microscopic pollen (from trees, shrubs, and herbaceous species) and spores (from ferns), non-pollen palynomorphs (NPPs) (organic micro-fossils but not pollen – including dung-loving coprophilous fungi, spores that prefer particular hydrological conditions and indicate alkalinity or acidity, or vegetation/environment e.g. wet or dry land), and micro-charcoal (to assess past fire or burning events, or industrial or domestic activity), has been used to provide insight into environmental conditions at Barker's Yard and the surrounding neighbourhood during the medieval period.

Macro-analysis
Seven litres of bulk soil was processed using flotation and then wet-sieved (2µm).[14] The residue was then spread evenly on a tray and air-dried. Once dry the residue (450 ml) was sieved using a 4µm and 2µm sieve to remove the silt and fine sand components to enable the macro-charcoal assemblage to be fractionised. Of the ≥4µm fraction, 100% was retained for analysis. Data are presented in Table 3.

	Flot size (ml)	Items present
Animal bone fragments	5	3
Burnt animal bone fragments	8	12
Charcoal fragments ≥4μm	50	55
Charcoal fragments <4μm	100	700
Ceramic building material (CBM)	30	20
Fe object (nail)	7	1
Slag	32	10
Clay ? Wattle and daub fragments	6	3
Gravel/pebbles ≤3cm	200	570
Root matter	12	80
Total	**450**	**1451**

Table 3. Macro-remains from Trench 1, context (111).

Micro-analysis

A subsample of approximately $1cm^3$ was taken from the bulk soil sample collected from context 111. Pollen and non-pollen palynomorph (NPP) analyses followed Barber.[15] In order to remove mineral matter the organic component of each sub-sample was separated using density flotation.[16] Pollen was counted to a total of 300 total land pollen (TLP), excluding spores. All data are expressed as a percentage of the TLP, although spores are excluded from the TLP sum. Rare pollen types are categorised as ≤1%. Fungal spores, including non-pollen palynomorphs,[17] were also identified to provide additional environmental information. These data are expressed as a percentage of TLP.

	Percentage (%) Data
Trees	
Pinus	1
Betula	1.3
Quercus	12
Ulmus	1
Alnus	13.7
Shrubs	
Corylus avellana-type	11
Salix	0.3
Prunus-type	1.7
Dwarf Shrubs	1
Ericaceae undifferentiated	0.7
Calluna vulgaris	
Herbs	
Poaceae	46.7
Poaceae cereal-type indeterminate	1.3
Cyperaceae	5.7
Rumex acetosa/acetosella-type	0.7
Chenopodiaceae	0.3
Filipendula	1

Galium-type	0.3
Taraxacum-type	0.3
Spores	
Pteropsida (monolete) indeterminate	12
Pteridium	8
Polypodium	0.7
Non-Pollen Palynomorphs (NPPs)	
Cercophora-type ascospores Type 112	1
Fungal spores Type 55A	4.7
Sordaria-type ascospores Type 55B	0.3
Mougeotia cf. *Gracillima* (Hasall) Wittrock Type 61	0.3
Cladocera undifferentiated Type 72C	0.3
Tilletia sphagni Naw. Type 27	0.3
Gloeotrichia-type Type 146	3.3
Fungal spores Type 729	0.3
Micro-charcoal	
Charcoal <20µm	3038
Charcoal 21-50µm	480
Charcoal >50µm	245
Lycopodium	25
Indeterminate Pollen	
Corroded	51.3
Degraded	73.3
Folded/Crumpled	7.3
Torn	96.7
Unknown	3
Summary (%) Data	
Trees	29
Shrubs	13
Herbs	56

Table 4. Pollen percentage data (%) for Trench 1, context 111.

Microscopic charcoal was counted in three fractions (<21µm, 20-50µm, and >50µm) in addition to TLP. A *Lycopodium* 'spike'[18] was also counted to act as an indicator for actual pollen presence, but is not included in the total pollen sum. Identification, including cereal-type pollen, was aided by reference keys[19] and supported by a modern type-slide reference collection. As the separation of *Myrica gale* (bog-myrtle) from *Corylus avellana*-type (hazel) can be difficult, these pollen grain types are classified as *Corylus avellana*-type.[20] Nomenclature follows Stace.[21] Palaeoenvironmental data are presented in Table 4 (above).

Palaeoenvironmental Results

The archaeological sediment comprised a mid-brown grey silty loam with fine sand and some clay, inclusions of rounded, angular and sub-angular gravel (≤8cm), small pebbles (≤3cm), and modern root fibres. Archaeological inclusions included fractured animal bone (including high-temperature burnt fragments), fragments of ceramic building material (CBM), slag, the shaft of an iron nail, small lumps of a clay-like putty material with small root or grass inclusions (possibly small lumps of wattle and daub), and charcoal fragments, the latter quantitatively dominating the macro-assemblage (see Table

3). A scan of the bulk sediment using a hand-held magnet also revealed the presence and dense concentration of hammerscale.

The palaeoenvironmental assessment (see Table 4) revealed relatively high levels of indeterminate pollen from this archaeological context. High counts of corroded and degraded indeterminate pollen grains are usually the result of microbial attack, chemical and biochemical oxidations, pH >5.5, mechanical forces (reflected by the torn component; 96.7%), and aeration.[22] Poor qualitative preservation can be attributed to the high inorganic component of the deposit and the fluctuating hydrology of the site (i.e. repetitive wet–dry phases) as a result of the position of the site being adjacent to Borough Beck and therefore within the dynamic floodplain of the River Rye. However, the low percentage presence of *Lycopodium* spores (25%) indicates relatively good quantitative preservation.

Eutrophic conditions (i.e. raised nutrient levels as a result of increased levels of nitrates or phosphates, and subsequently the depletion of oxygen in water) are suggested by the presence of fungal spores Type 146 (3.3%).[23] Interestingly, raised phosphate levels may have been caused by iron smithing activity at the site. Although the presence of fungal spores Type 55A (4.7%) indicates the deposition of woody and vegetation detritus,[24] most probably the result of flooding, it is also possible that this particular spore type may simply be representative of the local vegetational environment prior to the creation of the medieval water channel and/or the presence of, for example, animal bedding and associated detritus.

The pollen spectrum reveals an open local environment dominated by Poaceae (grasses) (46.7%) and Cyperaceae (sedges) (5.7%). The dominant tree species are *Alnus* (alder) (13.7%) and *Quercus* (oak) (12%), with similar counts of *Corylus avellana*-type pollen (11%). The TLP percentage for *Alnus* is interesting as it is well below 40%, indicating that this species was part of the dry land component as opposed to a carr-like environment.[25] The presence of *Prunus*-type pollen (cherry family) (1.7%) could be representative of *Prunus spinosa* (sloe/blackthorn), or wild or cultivated fruit trees, e.g. *Prunus domestica* (wild plum), *Prunus avium* (wild cherry), and *Prunus padus* (bird cherry). Dwarf shrubs represented by Ericaceae undifferentiated (heather family) (1%) and *Calluna vulgaris* (heather) (0.7%) suggest nearby heathland, or perhaps the local utilisation of heather for thatch that was brought onto the site.

The summary dominance of herbaceous taxa (56.3%) in comparison to 42% arboreal pollen (AP; i.e. combined trees and shrubs) implies the site was relatively open, comprising rough grassland with peripheral or possibly localised woodland or wood pasture. The presence of *Alnus* and *Salix* (willow) (0.3%) indicates wet ground, while the presence of Poaceae cereal-type pollen indeterminate (1.3%) suggests small-scale localised cereal cultivation. However, it should be noted that this category may be representative of wild grasses. The six remaining herbaceous species are taxa associated with rough wet pasture and disturbed ground, i.e. Cyperaceae, *Rumex acetosa/acetosella*-type (sheep's sorrel/common sorrel), *Filipendula* (meadowsweets), and *Taraxacum*-type (dandelions).[26] Chenopodiaceae (goosefoots) and *Galium*-type (bedstraws) taxa are also associated with rough wet grassland and open wasteland, and are also pollen indicators for human activity and associated disturbance.[27]

The spore presence which includes Pteropsida undifferentiated (Pteridophytes [Ferns], 12%; Pteridium [Bracken], 8%; and Polypodium [Polypodies], 0.7%) implies a damp and shady environment. It is also possible that the spore presence may be the result of cut ferns being brought onto the site for animal bedding or human utilisation, as suggested above. The presence of NPP fungal spores Type 55B (0.3%) and Type 112 (1%) suggests an animal presence at the site. These coprophilous spores have been identified as a 'marker' to indicate the presence of herbivore dung at archaeological sites in Europe.[28] The presence of fungal spore Type 27 (0.3%) is also interesting as this particular NPP is found only in association with *Sphagnum* (bog moss) peat.[29] It is possible that this fungal spore may have been transported to the site from surrounding heathland in floodwater. However, it is also feasible that the spore may have been brought to the site in peat or heather turf for fuel or thatch. NPP Type 72C (0.3%) may also have been brought onto the site in peat, as this species similarly prefers an acidic environment, particularly pools that have formed on the surface of peat bogs.[30] NPP Type 61 (0.3%), which is usually associated with open water,[31] may have been transported to the site during an episode of flooding.

Percentage data for all three fractions of microscopic charcoal suggest very localised and intensive burning activity. Although the greater representation of micro-charcoal ≤20µm (3038%) could be representative of distant burning activity in the wider landscape, when considered in conjunction with the two larger micro-charcoal fractions 21-50µm (480%) and >0µm (245%) that are also quantitatively high, it is more likely that this fire activity was an immediate local event conducted at the site. During the counting of micro-charcoal the anatomical characteristics were clearly visible and identified as originating from predominantly dicotyledonous wood types. A cursory assessment of the macro-charcoal assemblage from context 111 also revealed an admixture of dicotyledonous taxa, including ring porous (*Quercus*) and semi-ring porous species of roundwood.

Summary and Conclusion

The investigations conducted at Barker's Yard during 2010 provide a rare snapshot into the development of this small urban site within the wider historical landscape. The building record has been able to reconstruct the development of a series of vernacular agricultural buildings. Initially built as an extension to a farmstead which fronted Borogate prior to 1792, the stable (Building A) functioned as a combined stable and cart shed before being modified with a cart shed/carriage-shed extension. The internal cart shed was then modified to form two loose horse boxes. The detached double carriage/cart shed at the southwest end of the Yard (Building B) appears to have been built at the same time as the original stable on the site of Building C. And finally, the construction of the modern stable block on the site of Building C took place during the 1960s.

Excavation has revealed the presence of a former channel in Trench 1 that was revetted with boulders and stones, and which appears to have been constructed to constrain the watercourse. The stratigraphy and supportive relative dating provided by the pottery assemblage indicates that the revetment wall is contemporaneous with the surrounding revetment/levelling deposits, and that the infill of the central channel is also contemporary, i.e. mid-thirteenth to fifteenth century. The presence of iron smithing slag and hammerscale, along with fragments of slagged refractory stone and hearth bottom slag, indicates that a smithy was operational in the immediate vicinity of the site during

the medieval period. Assessment of sediments from Trench 2 supports the hypothesis that the site formed part of the flood plain of the nearby River Rye, or was prone to flooding due to the presence of a tributary channel (which may be the forerunner to the now-canalised Borough Beck). Trench 3 provided a sequence of deposits more recent in terms of deposition and date that appear to be related to the development of the site during the later post-medieval and historic periods. Interestingly, the absence of metalliferous residues in sediments from Trench 2 and Trench 3 suggests that a smithy hearth and workshop was situated on the western periphery of the site at Barker's Yard, and that the watercourse identified in Trench 1 may have been a culvert off a tributary or the beck that was constructed to provide water for the smithy.

The palaeoenvironmental analysis of archaeological sediment from Trench 1 also indicates that the site was prone to flooding. Assessment of pollen has revealed the local environment around Helmsley was relatively open between the mid-thirteenth to fifteenth century, comprising rough grassland (perhaps open wasteland) with peripheral dry-land scrub or wood pasture on the southeastern periphery of the town. The presence of fruit trees, i.e. cherry family and wild Plum, may be representative of orchard crops or fruit trees commonly found in farmstead gardens.[32] Palaeopollutant data in the form of cross-fraction microscopic charcoal strongly suggests intense and local burning activity, such as smoke from a smithy hearth which may have been contained or trapped within some form of structure, and also localised occupational pollution from Helmsley itself. The assessment of NPP fungal spores, specifically types 55B and 112 (coprophilous markers), indicate the presence of animals at the site, an observation that is also conducive with the interpretation that the site was indeed a blacksmith's yard in the medieval period, prior to the development of the stables as we know them today.

Acknowledgements

This project was undertaken on behalf of The Duncombe Park Estate by CS Archaeology, Northallerton, in response to an archaeological condition placed on the planning consent to alter and extend the former stables at Barker's Yard by the North York Moors Park Authority (NYMNPA) (App. No. NYM/2009/0104/FL). Thanks go to Graham Lee (NYMNPA) for his advice and support in monitoring the overall archaeological building record and evaluation, and during excavations. Additional thanks go to Audrey Innes (University of Aberdeen) for preparing the palaeoenvironmental sample for analysis. This paper has also been improved by the comments of the anonymous referee – thank you. Please send all correspondence to J. Wheeler at J.Wheeler2@Bradford.ac.uk.

Notes

[1] ArcheType (2008), The Old Stables, Borogate, Helmsley: A Desk-Based Assessment. Unpublished Client Report. Leyburn: ArcheType.
[2] CS Archaeology (2010), The Old Stables, Barker's Yard, Borogate, Helmsley, North Yorkshire: An Archaeological building record and evaluation. Unpublished report. Northallerton: CS Archaeology.
[3] Ibid.
[4] Ibid, Fig. 4.
[5] Ibid, p. 7.
[6] ArcheType, op. cit., Fig. 2.
[7] CS Archaeology, op. cit., Fig. 4.

[8] Ibid., p. 11.
[9] J.G. McDonnell (2001), *Dunadd: The Site Archive*. Cardiff Studies in Archaeology Specialist Report No. 19. Cardiff: Cardiff University, p. 163; H.G. Bachmann (1982), *The Identification of Slags from Archaeological Sites*. London: Institute of Archaeology, p. 31.
[10] C.M. Brooks (1987), *Medieval Pottery from Aldwark and Other Sites: The Archaeology of York 16/3*. York: Pottery Council for British Archaeology, pp. 153-4; B.G. Drummond (1988), Pottery from Rievaulx. *Yorkshire Archaeological Journal* 60, pp. 35-8; S. Jennings (1992), *Medieval Pottery in the Yorkshire Museum*. York: Yorkshire Museum, pp. 24-6; H.E.J. Patourel (1979), Medieval Pottery, in D.D. Andrews and G. Milne (Eds), *Wharram: A Study of Settlement on the Yorkshire Wolds*. Society for Medieval Archaeology Monograph Series No. 8, pp. 88-9; A.M. Slowikowski (2000), The Anglo-Saxon and Medieval Pottery, in P.A. Stamper and R.A. Croft (Eds), *The South Manor Area Wharram: A Study of Settlement in the Yorkshire Wolds VIII*. York: York University Archaeological Publications 10, p. 78; J.G. Watkins (1987), The Pottery, in P. Armstrong and B. Ayers (Eds), *Excavations in High Street and Blackfriargate, Hull Old Town Report Series No. 5*. Hull: *East Riding Archaeologist* 8, pp. 107-09.
[11] Brooks, op.cit., p. 153.
[12] Watkins, op.cit., p. 109.
[13] S. Jennings (1994), Coin Hoard Pots, Humber Ware Drinking Jugs and the Problem of Nomenclature. *Medieval Ceramics* 18, pp. 82-3.
[14] cf. D.M. Pearsall (2000), *Paleoethnobotany: A Handbook of Procedures* (2nd ed.). San Diego: Academic Press.
[15] K.E. Barber (1976), History of Vegetation, in S.B. Chapman (Ed.), *Methods in Plant Ecology*. Oxford: Blackwell, pp. 5-83.
[16] T. Nakagawa, E. Brugiapaglia, G. Digerfelt, M. Reille, J-L. De Beaulieu, Y. Yasuda (1998), Dense-media Separation as a More Efficient Pollen Extraction Method for Use with Organic Sediment/Deposit Samples: Comparison with the Conventional Method. *Boreas* 27,, pp. 15-24.
[17] cf. B. van Geel, D.P. Hallewas, J.P. Pals (1982/1983), A Late Holocene Deposit under the Westfriese Zeedijk near Enkhuizen (Prov. Of Noord-Holland, The Netherlands): Palaeoecological and Archaeological Aspects. *Review of Palaeobotany and Palynology* 38, pp. 269-335; B. van Geel, J. Buurman, O. Brikkemper, J. Schelvis, A. Aptroot, G. van Reenen, T. Hakbijl (2003), Environmental Reconstruction of a Roman Period Settlement Site in Uitgeest (The Netherlands), with Special Reference to Coprophilous Fungi. *Journal of Archaeological Science* 30, pp. 873-883; M.L. van Hoeve, M. Hendrikse (Eds) (1998), A Study of Non-Pollen Objects in Pollen Slides: The Types as Described by Dr Bas van Geel and Colleagues. Unpublished report, Utrecht University.
[18] cf. Stockmarr (1971), Tablets with Spores Used in Absolute Pollen Analysis. *Pollen et Spores* 13, pp. 615-21.
[19] K. Fægri, J. Iversen, P.E. Kaland, K. Krzywinski (1989), *Textbook of Pollen Analysis.* New Jersey: The Blackwell Press; P.D. Moore, J.A. Webb, M.E. Collinson (1999), *Pollen Analysis*. Oxford: Blackwell Science; H-J. Beug (2004), *Leitfaden dder Pollenbestimmung für mitteleuropa and angrenzende gebiete*. München: Verlag Dr. Friedrich Pfeil; M. Reille (1999), *Pollen et Spores d'Europe et d'Afrique du Nord* (2nd ed.). Marseille: Laboratoire de Botanique Historique et Palynologie.
[20] K.J. Edwards (1991), The Separation of Corylus and Myrica Pollen in Modern and Fossil Samples. *Pollen et Spores* 23, pp. 205-18.
[21] C. Stace (2001), *New Flora of the British Isles* (2nd ed.). Cambridge: Cambridge University Press.
[22] A.J. Havinga (1967), Palynology and Pollen Preservation. *Review of Palaeobotany and Palynology* 2 (1-4), pp. 84-98; P.A. Delcourt and H.R. Delcourt (1980), Pollen Preservation and Quaternary Environmental History in the South-eastern United States. *Palynology* 4, pp. 215-31; S.T. Andersen (1991), Palaeoecological Studies of Terrestrial Soils, in B. E. Berglund (Ed.), *Handbook of Holocene Palaeoecology and Palaeohydrology*. Chichester: John Wiley & Sons, pp. 165-77.
[23] B. van Geel et al. (1982/1983), op. cit.
[24] B. van Geel et al. (1982/1983), op. cit.; B. Van Geel et al. (2003), op. cit.
[25] H.A. Binney, M.P. Waller, M.J. Bunting, R.A. Armitage (2005), The Interpretation of Fen Carr Pollen Diagrams: The Representation of the Dry Land Vegetation. *Review of Palaeobotany and Palynology* 134 (3-4), pp. 197-218.
[26] K-E. Behre (1981), The Interpretation of Anthropogenic Indicators in Pollen Diagrams. *Pollen et Spores* 23, pp. 225-45.
[27] K-E. Behre, op. cit.
[28] van Geel et al. (1982/1983), op. cit.; van Geel et al. (2003), op. cit.
[29] Ibid; ibid.
[30] van Hoeve and Hendrikse, op. cit.

[31] Ibid.
[32] J. Wheeler (2007), The Implications of Iron-Working on the Woodlands of Rievaulx and Bilsdale, North Yorkshire, UK: Historical, Palaeoecological and Palaeoenvironmental Perspectives *c.* 1068-2000. Unpublished PhD thesis, University of Bradford, pp. 124-34.

Christ Church, Westerdale: The Parish and its Church

by Carol Wilson

Much of the historical scholarship on Westerdale has focused on the parish as the site of the thirteenth-century preceptory of the Knights Templar.[1] By way of contrast, this article looks at the development of the parish church, set within its ancient boundaries, and briefly considers other religious buildings within the dale.[2]

Christ Church lies on the west side of the main street of Westerdale, a central feature of the village.[3] The present church dates from 1838 but it replaced a much older building dating back to medieval times. Like all such churches, it was set within a well-defined parish, the boundaries of which were an important aspect of local life throughout the medieval period.

Parish Boundaries

The origins of parish boundaries remain a subject of debate among historians.[4] Some rural parish boundaries may have been laid down as early as the seventh century and many certainly use the lines of much earlier estate boundaries.[5] Whenever they were established, however, the primary reason for such a well-defined boundary was related to the collection of tithes, the tenth part of crops and other produce that was due to the church.[6] The payment of tithes became mandatory from *c.* 930 and penalties for non-payment were instigated *c.* 959.[7] It became important, therefore, that people knew where their tithes were due and equally important for the church to know from whom it might expect its revenue.

Rogationtide (from the Latin *rogare*, to ask), a time of 'beating the bounds,' was established as an important part of the medieval calendar in order to make this parish framework known to all concerned.[8] It became the season for making sure that each person belonging to the parish was aware of these boundaries and that their loyalty and payment was to the parish church.[9] Moreover, it set the boundary of the church's responsibility. This parish tradition took place 40 days after Easter in order to ask for God's blessing on the year's crops within the parish as well as to mark its bounds. The components of the parish boundary were, therefore, of particular local significance.

Some boundaries are marked by obvious natural features such as ridges or rivers while others provide evidence of shared resources of the past.[10] In an area of moorland, dales and well-defined streams, as is the case at Westerdale, one would expect parish boundaries to take account of these natural features. The boundaries of this ancient parish have an interesting profile and combine natural features with historic marker stones and shared grazing land.

Westerdale parish lies within the wapentake of Langbargh, part of the ancient district of Cleveland. It has a rather box-like appearance with the boundary of three of its four sides lying across high moorland (see Figure 1). The eastern boundary follows the line of Castleton Rigg as far as White Cross, an historic marker stone at its southeastern corner known locally as Fat Betty.[11] The date of this stone is not known. This boundary, however, lies in close proximity to two prehistoric burial mounds suggesting that this represents a demarcation line of considerable antiquity.[12] The White Cross marker is the meeting point for the parishes of Westerdale, Danby and Rosedale at 411m (1350 feet) above Ordnance Datum on the high moor, a grazing area for the moorland sheep that

represents an important shared resource up to the present day. The parishes of Rosedale, Lastingham and Kirkbymoorside in particular show elongated arms to reach this high moor, evidence of the importance of this moorland grazing and an indication of the longevity of their relative boundaries.

Figure 1: Westerdale parish within the deanery of Cleveland (by J.H. Harvey and D. Payne, 1972, based on G. Lawton's collections relative to York and Ripon 1842 and Henry Teesdale's map of Yorkshire 1817–1828).[13]

The southern boundary of Westerdale parish zigzags somewhat on its westerly direction from White Cross to the Jenny Bradley Stone.[14] Here it takes in Esklets at the head of the dale but excludes the head of Farndale, which is part of the parish of Lastingham.[15] From this boundary stone it again follows high moorland across Middle Head until it reaches Black Beck, which subsequently flows into Baysdale Beck.[16] Its northern limit follows Baysdale Beck until it meets the eastern boundary line, taking in Birk Field Quarry, another valuable resource, at its northeastern corner. Altogether the parish covers 4012 hectares (9914 acres).[17]

In the medieval period Westerdale was closely affiliated with the parish of Stokesley and regarded as a chapelry of that parish, i.e. it was a subsidiary place of worship to the main parish church of Stokesley. However, probably on account of its geographical isolation, Westerdale always held rights of burial and baptism.[18] The nuns of Baysdale Abbey, to the north, were also allowed to have their own churchyard within Westerdale parish for the burial of nuns and brothers but their servants had to be buried at the 'mother church of Stokesley.'[19] In view of the distance (16km/10 miles) between Westerdale and Stokesley it would have been impractical for the villagers to attend church in Stokesley. Westerdale became a district parish in 1858, some years after the rebuilding of the parish church.[20]

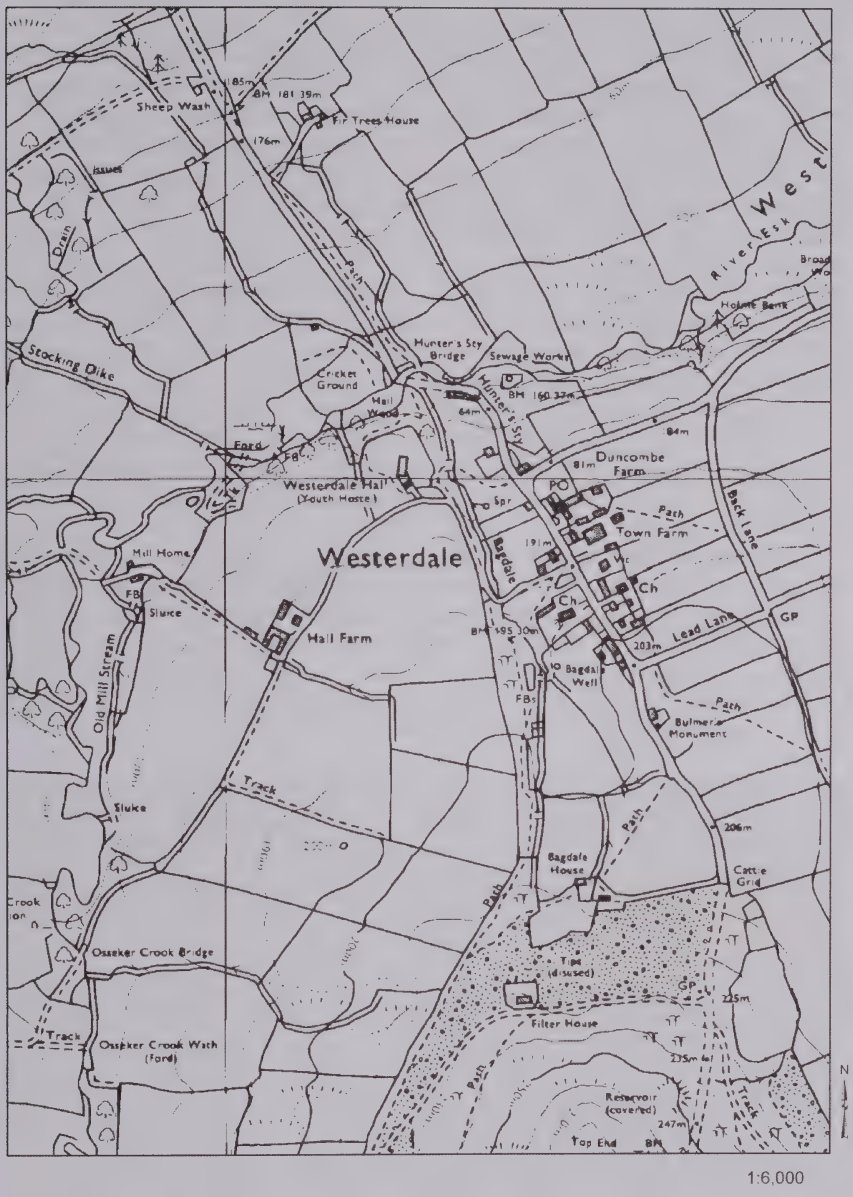

Figure 2: 1977 map showing nucleated village, parish church, Bagdale Well and Westerdale Hall. (Map provided by Dr Helen Goodchild, Department of Archaeology, University of York. ©Crown Copyright and Landmark Information Group Ltd. 2013. All rights reserved 1977.)

The Parish Church

In order to determine the likely origins of the parish church it is helpful to consider its site. In medieval times, the decision about where to position the building would have had to take into account a number of factors. A sloping site would have created additional difficulties for the builders; firm ground would have been needed for the digging of the footings. Churches were also frequently positioned at sites that were already regarded as significant by the local population. These were often related to a source of water, places believed to be imbued with sacred attributes.[21]

Some indication of the choice of site for Westerdale's parish church can be found by a consideration of rights of way shown on early Ordnance Survey maps and the location of Bagdale Well (see Figure 2). The churchyard has a gate at its southwestern corner giving direct access to Bagdale Well.[22] The path from the former village green via the churchyard suggests that this leads to a site of some local significance, perhaps that of a 'holy well' of pre-Christian times; Turner has recorded similar situations in Cornwall.[23] Such a site was often a gathering place and would thus have been favoured as a site of the parish church.

The evidence that we have suggests that the church at Westerdale was founded in the late twelfth century, when we know that Bernard de Balliol was Lord of the Manor here.[24] There is a record of his granting land within the parish to Rievaulx Abbey *c*1180.[25] The present building dates from 1838 but a much older tympanum is included over the nineteenth-century date stone. The church is a Grade 2 listed building. The listed building description states 'Church…on medieval site. In west face a fragment of C12 arch above a segmental plaque dated 1838' (see Figure 3).[26]

Figure 3: West wall of Christ Church showing nineteenth-century date stone and twelfth-century tympanum.

Muir contends that by the close of the twelfth century the process of 'church creation' had almost come to an end.[27] It is also usual for the site of the parish church to be the oldest site within the community and is not likely to have moved since its foundation.[28] While this twelfth century foundation date seems convincing there has been some question as to the actual appearance of the previous building. The Rev. Atkinson, vicar of Danby, who wrote extensively on the region in the nineteenth century, believed that it was of cruciform shape citing simply '*it is said* to have been a cruciform structure possessing many features of architectural interest *in fair preservation* [my emphasis].'[29] The suggestion that it was in fair preservation is in direct opposition to the Faculty granted prior to the building of 1838.[30] This states that 'the Chapel of Ease of Westerdale hath become ruinous and irreparable.'[31] While such a description may have been exaggerated to some degree in order to gain the necessary permission for the new building, a structure that was in 'fair preservation' is hardly likely to have elicited the funds necessary for such a project. It must have been in a poor state to justify such an undertaking, especially for a relatively small community. As Atkinson was very disparaging about the new building, and seems to have had a particular preference for the medieval counterpart, this may explain his view.[32] His claim is interesting, however, as he was writing just 36 years after the dedication of the new church, within living memory.

In similar vein, the Rev. Hedges, writing in 1896 following the reopening of the church after additional restoration, asserted that the former building was of cruciform shape and that the present church was the third at the site.[33] He cited elderly parishioners who remembered the cruciform church prior to 1838 with a floor 'part of stone and part of beaten earth.'[34] He wrote

> The present Church is the third in this place. No traces of the first, the *capella* of the Templars, have been discovered, though in the digging of graves, several ancient inscribed stones have been brought out.[35]

He goes on to suggest that the second building may have been erected in the reign of James I, as the date on the oldest bell was 1611.[36]

Local historian Elizabeth Ruff also suggested that the medieval building was replaced in the seventeenth century, as the oldest of the three bells dates from 1611 and the chalice from 1628. She was of the opinion that these would have been given in honour of a new building.[37] If this was the case it suggests that a stone church, representing a considerable undertaking by a small community, was completely replaced within the space of two hundred years. In view of how many churches have survived from a much earlier date this seems highly unlikely especially as few new churches were built during the seventeenth century.[38]

Fortunately, there are two copies of a drawing of the former church, made before the rebuilding of 1838, and these provide some clues to the previous building (see Figures 4 and 5).[39] Both copies show a very simple church with no sign of a transept. The building does not appear to be Norman.[40] The windows seem to be pointed Gothic (twelfth to sixteenth century) rather than Romanesque (sixth to twelfth century).[41]

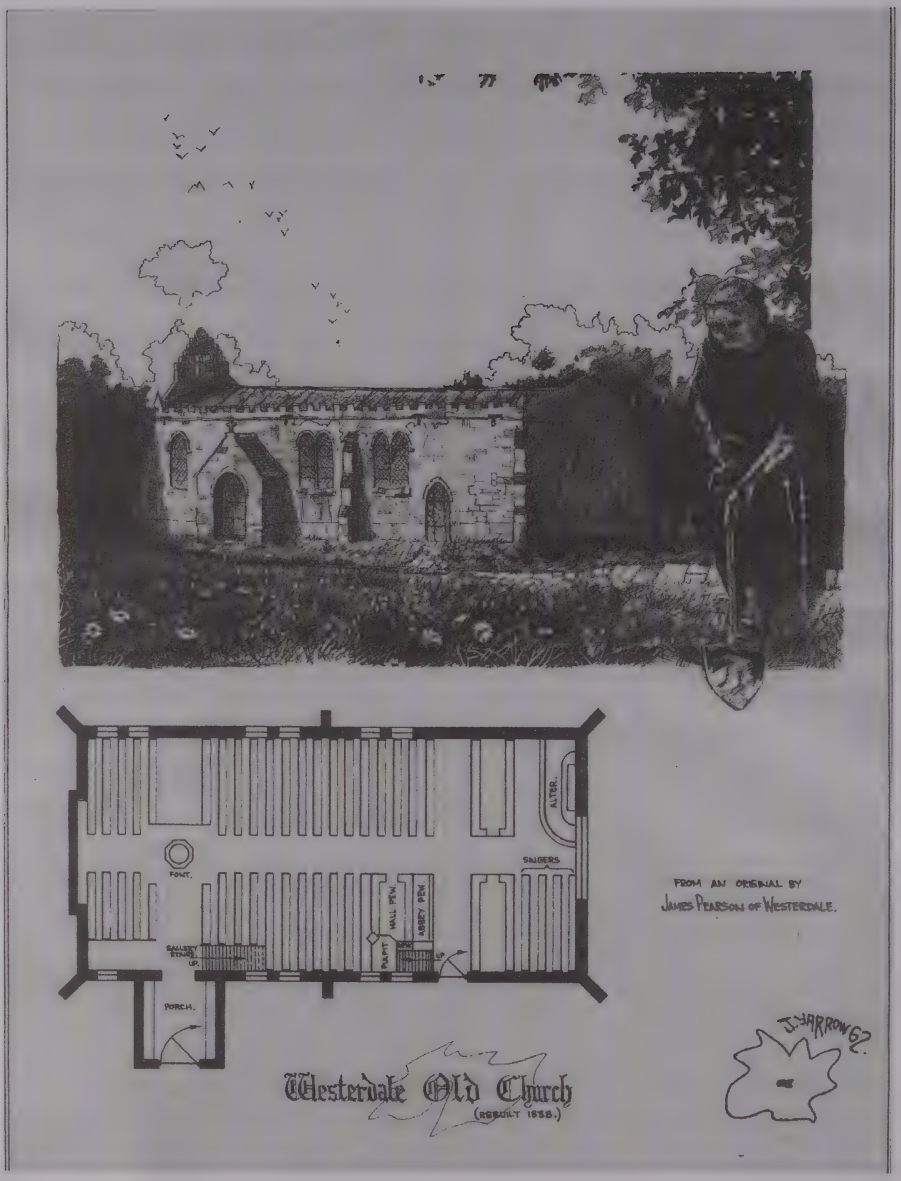

Figure 4: James Pearson of Westerdale drew the exterior of Christ Church and a plan of its interior in about 1837; a copy of this illustration, shown above, was made in 1962 by John Yarrow. (With thanks to Emma Beeforth for permission to photograph the drawing.)

This might indicate a thirteenth century rebuilding, a period of considerable rebuilding on a nationwide scale; Taylor and Muir contend that much Norman work was swept away at that time.[42] This would coincide with the tenure of the Knights Templar. The east window, shown in more detail in Figure 5, shows reticulated tracery and probably dates from the late thirteenth or early fourteenth century.[43] The crenellation is fifteenth century while the windows of the south wall are probably fourteenth century.[44]

Figure 5: Much-creased drawing of the east end of the church made by John Yarrow in 1962, a copy of an illustration that James Pearson made in *c.* 1837 before the church was rebuilt. (With thanks to Olwyn Baxter for permission to photograph this drawing.)

These illustrations suggest some investment on the part of the parish in the fourteenth century, which may have coincided with the arrival of the Knights Hospitaller at that time; they became Lords of the Manor of Westerdale following the demise of the Templars. A remark within the Templar *extenta* of 1307 suggests that all was not well here by that time.[45] The men testifying to the situation at Westerdale said under oath that there was no ecclesiastical appointment and that there had been no priest to sing the offices for some time.[46] This suggests that there was no parish priest and that the religious life of the village had lapsed by the early fourteenth century. Church building refurbishment, coinciding with the arrival of the Knights Hospitaller, seems to suggest that on their arrival they sought to reinvigorate the religious life of the community. It is not clear however, if there was a complete rebuilding during the fourteenth century. The twelfth-century tympanum for instance, included in the present church, is not shown in the illustrations. It may be within the south porch, however, or on the north or west walls. Some of the original masonry may be included within the drawings but it is not possible to say so with any certainty. The plan shown below the drawing, illustrated in Fig. 5, depicts some interesting detail but is the post-medieval arrangement within the church.[47] The inclusion of a musicians' gallery and specific places for singers hints at a choral tradition within the parish.[48] It is not possible to say if this had its foundation in the medieval period.

The Faculty stated that the new church building should be on the same site.[49] The application to the Incorporated Church Building Society, made in 1837 for funds towards the new building, gives the old church dimensions as 44' long by 26¼' wide.[50] The present nave measures 42' (12.8m) by 26' (7.8m), evidence that the building of 1838 was placed exactly over the former footprint of the 'ancient' building. The claim to a cruciform structure, therefore, seems to have been mistaken. Moreover, the assertion that this church was the *capella* of the Knights Templar can also be challenged.

The Templar *extenta* records that the brothers had at the manor of Westerdale 'a certain hall, chamber, kitchen, chapel .... and there is within the enclosure 6 ½ acres of land.'[51] This suggests that, as was usual, the Templars had a religious building of their own

within the courtyard surrounding their hall. This was at the site now occupied by Westerdale Hall (see Figure 2).[52]

The Templar Roll speaks of '8s 3d of a certain rent for the chantry chapel of the said manor.'[53] This suggests an addition - a chantry chapel - to a basic linear church building.[54] It seems more likely that it was this building, the Templars' *capella* within their enclosure, which housed the chantry chapel. The inventory also lists a number of items such as a missal, psalter and two vestments.[55] These seem to be included in the inventory for this chapel rather than the parish church.

The evidence that is available seems to indicate that the present church is the third stone structure on this site. The first was probably built in the latter half of the twelfth century with a partial or possibly complete rebuilding of a plain structure in the thirteenth. This was followed by refurbishments in the fourteenth and fifteenth centuries and a complete rebuilding, on the same site, and further enlargements and refurbishments in the nineteenth century.

Additional Kirk Sites within the Parish

In addition to the parish church and the Templar *capella*, in close proximity to each other within the nucleated village, the Templars also had a chapel *apud Braithwaite*.[56] A farm list of 1771, made in order round the dale, has revealed this to have been at the site now occupied by Leath House (Fig. 7).[57] The Templar inventory of 1307/8 lists, among other things, a missal, psalter, chalice and three vestments at this chapel.[58] It is noteworthy that the vestments from the chapel at Braithwaite are considerably more valuable than those at the chapel within the manor; £6 19s compared with £1 6s 8d.[59] This may indicate that Braithwaite was a religious retreat for the Templars especially in view of its location away from the nucleated village.

As well as the parish church and the Templars' chapels, there may have been other chapels to serve the scattered community here. The tithe map for 1838 provides a glimpse of possible sites. Field number 154 is Kirk Syke.[60] This lies along the lane that continues from Christy Gate heading east over Tower Beck towards Westerdaleside.[61] Such a name may simply refer to land given to support the church but it may indicate the site of a place of worship. Jones refers to such buildings as 'field churches,' Orme records many in the south-west.[62] They would be without a graveyard and would later be called chapels.[63] There is no evidence of a building platform within this area at Westerdale, nor has there been any record of one.[64] It may have been a simple wooden structure that would have long since disappeared but in medieval times it could have been a place for the farmers from Westerdaleside to meet for worship although this is far from conclusive.

Figure 6: Wood End, Hogthwaite (west of Waites House) and Braithwaite (Leath House). Three tracks can be seen to converge at centre right, northeast of Waites House Farm, southeast of Wood Dale House. (Map provided by Dr Helen Goodchild; © Crown Copyright and Landmark Information Group Ltd. 2013. All rights reserved 1977.)

In similar vein, the tithe map gives the names Low Kirkhill Intake and High Kirkhill Intake, which may also indicate an additional 'field church.'[65] These fields are higher up the dale towards Hogthwaite, now Waites Common, and Esklets. Again, this may be land

used to support the church but a place of worship positioned here would have been accessible to the inhabitants of both of these hamlets as well as those of Wood End and Braithwaite. Three footpaths can be seen to converge here and there is a building platform nearby (see Figure 6).[66] It seems likely that the field names here indicate that there was such provision within the vicinity, especially in view of the distance from these hamlets to the village. Parishioners would of course be expected to attend the parish church at Westerdale on major feast dates.[67]

Grave Markers

It is significant that the building within the Templar enclosure is referred to as a *capella*, a chapel, rather than an *ecclesia,* a church.[68] A chapel was usually without a graveyard, this being within the bounds of the parish churchyard.[69] Although Westerdale was referred to as a Chapel of Ease it seems to have functioned as a parish church from the beginning. As already intimated this is probably on account of its distance from the mother church at Stokesley.

The dating of a grave slab within Westerdale's churchyard and a number housed within the church porch indicate that this area was in use as a burial ground during the twelfth and thirteenth centuries (see Figure 7).[70] The grave slab still lying outside but within the boundary of the churchyard is a coped stone that once portrayed a floriated cross.[71] Atkinson remarked that 'a distinctly similar gravestone occurs in the Temple Church, London.'[72] Westerdale's example is dated twelfth or thirteenth century.[73]
Local tradition has it that this marks the site of a Templar knight. This may be the case, its date would place it within the time of their tenure here; it certainly marks the grave of an upper class member of the community rather than that of a peasant. It may mark the grave of another person of high rank, however, rather than a Templar knight.[74] The coped gravestone within Temple Church is equally unattributed. The grave slabs within the church porch are dated from a similar period; all are from the late eleventh to the thirteenth century.[75] They indicate that people of status were buried here and that even though there were other places of worship within the parish, this was the graveyard for the local population.

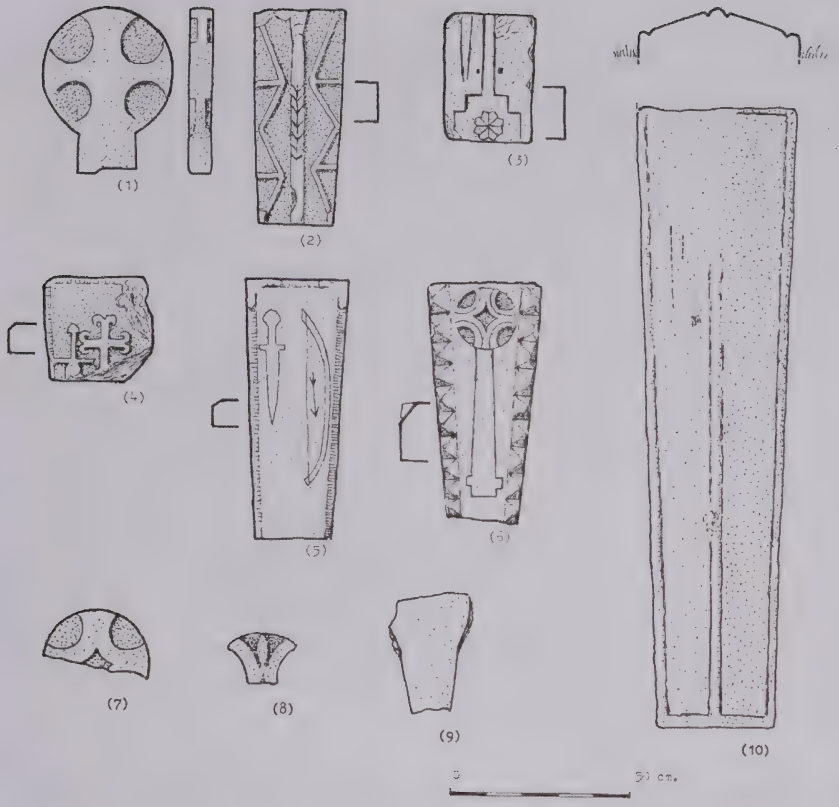

Figure 7: Drawings of grave slabs and stones from Christ Church, Westerdale.

1. Mid–late twelfth century.
2. Late eleventh–early twelfth century.
3. Uncertain (twelfth or thirteenth century).
4. Uncertain (late thirteenth century).
5. Undateable.
6. Late twelfth–early thirteenth century
7. Late twelfth century
8. Late twelfth–early thirteenth century
9. Undateable.
10. Twelfth or thirteenth century

Most of the above were discovered during the digging of graves in the nineteenth century and are now stored in the church porch. Grave slab 10 remains *in situ* in the graveyard to the northwest of the west gable end of the church. (Drawings by Peter Ryder.)[76]

Conclusion

The evidence presented here shows that the community of Westerdale had boundaries that were laid down many centuries ago, some possibly in prehistoric times. The parish of Westerdale had a stone church by the close of the twelfth century, probably founded by Bernard de Balliol at a similar time to his granting of Esklets to Rievaulx Abbey, although this may have been slightly earlier. Rebuilding and refurbishments of the parish church at specific times in the medieval period suggest renewed religious impetus at the arrival of the Templars in the early thirteenth century and again with the coming of the Hospitallers in the early fourteenth century. The Templars had their separate places of worship both within the village and at Braithwaite and it is possible that there was at least one and were maybe two 'field churches' for those living in the more dispersed farmsteads. The grave slabs provide evidence of persons of high status within the dale, probably during the period from the twelfth to fifteenth centuries, indicating a settled and thriving community throughout this time.

Acknowledgements

I am very grateful to the Centre for Medieval Studies at the University of York for support throughout my studies. Particular thanks are due to Dr Helen Goodchild for producing the maps used to illustrate this text and to Drs Kate Giles and Aleks McClain for their expertise regarding the former church building. I also wish to acknowledge financial contributions from the Elizabeth Salter Fund, the Medieval Settlement Research Group and in particular the David Ross Foundation.

Notes

[1] Rev. J. C. Atkinson, *History of Cleveland Ancient and Modern* (1874), vol. 1. Leeds: Rigg Publications, 1988, pp. 285-300; D. Holloway and T. Colton (2009), *The Knights Templar in North Yorkshire*. Stroud: The History Press Ltd., pp. 80-7.
[2] Based on research for Westerdale: The Origins and Development of a Medieval Settlement, MA dissertation, University of York, 2012.
[3] NZ 46649 50581.
[4] M. Aston (2001), *Interpreting the Landscape: Landscape Archaeology and Local History*. London: Routledge, p. 39.
[5] Ibid.., p. 40; A. Jones (2002), *A Thousand Years of the English Parish*. London: Cassell & Co., p. 15; J. Blair (2005), *The Church in Anglo-Saxon Society*. Oxford: Oxford University Press, pp. 153ff.
[6] Jones, op. cit., p. 48.
[7] Ibid., pp. 48-9.
[8] R. Hutton (1996), *The Stations of the Sun*. Oxford: Oxford University Press, pp. 277ff.
[9] Jones, op. cit., pp. 15, 77.
[10] Aston, op. cit, p. 42.
[11] NZ 46810 5 0745 to 46821 50199; Historic Environment Records 3963.
[12] NZ 46813 50222; HER 3961 and NZ 46825 50334; HER 3968.
[13] The author and the Helmsley Archaeological and Historical Society have attempted to trace and contact copyright owners of artwork reproduced in this article. They welcome queries from any copyright owners not acknowledged within.
[14] NZ 46115 50230
[15] NZ 46820 50200 to 46115 50230.
[16] NZ 46115 50230 to 46125 50545.
[17] Russell, Ada (1923), Westerdale, in William Page (Ed.), *Victoria History of the County of York, North Riding*, vol. 2. London: St Catherine Press, p. 413.
[18] Ibid., p. 417.

[19] NZ 46212 50674; Russell,op.cit, p. 417.
[20] T. Whellan & Co. (1859), *History and Topography of the City of York and the North Riding of Yorkshire*, vol. 2. Beverley: John Green, p. 818.
[21] Ibid., pp. 84ff.; S. Turner (2006), The Christian Landscape: Churches Chapels and Crosses, in S. Turner (Ed.), *Medieval Devon and Cornwall: Shaping an Ancient Countryside*. Macclesfield: Windgather Press, p. 32.
[22] NZ 46647 50572.
[23] Turner, op. cit., p. 32.
[24] Russell, op. cit., p. 415.
[25] British Library Cotton MS Julius D I f 73*ff*. Charter of Bernard de Balliol in Rievaulx cartulary *c*.l 1180.
[26] Listed building description in Quinquennial Inspection Report for Christ Church, Westerdale, 11 June 2009, p. 18.
[27] R. Muir (2000), *The New Reading the Landscape*. Exeter: University of Exeter Press, p. 167.
[28]R. Jones and M. Page, *Medieval Villages in an English Landscape: Beginnings and Ends* (2006). Macclesfield: Windgather Press, p. 185.
[29]Atkinson, op. cit., p. 296.
[30] A Faculty gives permission to carry out work at a church site.
[31] BIA FAC 1837/1. It is referred to as a 'chapel' as it was still subsidiary to Stokesley parish church at that time.
[32] Atkinson, op. cit., p. 296.
[33] Rev. A. W. Hedges (1896), *Westerdale Church Reopening: Historical and Archaeological Notes*. Whitby: Whitby Times, p. 6. With thanks to Francesca Garforth for a copy of this pamphlet.
[34] Ibid., p. 7.
[35] Ibid., p. 6.
[36] Ibid., p. 7.
[37] E. Ruff (2006), A History of Westerdale (3). *Voice of the Moors*, Autumn-Winter 2006, p. 12.
[38] N. J. G. Pounds (2000), *A History of the English Parish*. Cambridge: Cambridge University Press, p. 490.
[39] While these drawings cannot be regarded as a formal record, they nevertheless provide some interesting details.
[40] Dr Kate Giles, pers. comm.
[41] P. Cunnington (1993), *How Old is that Church?* Yeovil: Marston House, p. 62; P. Dirsztay (1989), *Inside Churches*. London: National Association Of Decorative and Fine Arts Society, p. 230.
[42] C. Taylor and R. Muir (1983), *Visions of the Past*. London: Dent, 1983, p. 67.
[43] Cunnington, op. cit., 62; Dirsztay, op. cit., p. 230.
[44] With thanks to Dr Kate Giles for her expert opinion on these illustrations.
[45] By 1300 the Templars were managing the major part of the infrastructure of Europe but in 1307 many of their leaders were arrested on spurious charges. The Order was completely disbanded by 1312.
[46] National Archives, E 142/18. Extent of Templar lands held at Westerdale.
[47] Dr Aleks McClain, pers. comm.
[48] With thanks to Dr Kate Giles for bringing these details to my attention.
[49] Borthwick Institute for Archives, FAC 1837/1. Faculty relating to the rebuilding of Christ Church.
[50] Lambeth Palace Library, ICBS 02196. Correspondence between the Incorporated Church Building Society and the Rev. Charles Cator relating to the rebuilding of Christ Church in 1838.
[51] National Archives, E 142/18.
[52] NZ 46623 50602.
[53] National Archives, E 358/20 rot. 39. Templar Roll January 1307/8.
[54] A chantry was a bequest providing funds for the singing of masses for the soul of the donor; a chantry chapel was an addition to a church built specifically for the chantry duties of the priest.
[55] National Archives, E 358/18 rot. 32. Templar inventory July 1307/8.
[56] Ibid.
[57] North Yorkshire County Records Office MIC 1350/119, Westerdale farm conveyance 1771; NZ 46482 50418.
[58] National Archives, E 358/18 rot. 32.
[59] Ibid.
[60] NYCRO MIC 1802/466-74.Tithe map of the parish of Westerdale 1838.
[61] NZ 46752 50592.

[62] Jones, op. cit., p. 49; N. Orme (1991), The Later Middle Ages and the Reformation, in N. Orme (Ed.), *Unity and Variety: A History of the Church in Devon and Cornwall*. Exeter: University of Exeter Press, p. 63.
[63] Ibid., p. 49.
[64] Graham Lee, pers. comm.
[65] NYCRO MIC 1802/466-74; field nos. 343, 346; NZ 46538 50445 and NZ 46550 50420.
[66] NZ 46537 50408; HER 18793.
[67] H. S. Bennett (1937), *Life on the English Manor*. Cambridge: Cambridge University Press, p. 322.
[68] National Archives E 142/18.
[69] Jones, op. cit., p. 49.
[70] A. McClain (2005), Patronage, Power and Identity: The Social Use of Local Church Commemorative Monuments in Tenth to Twelfth-Century North Yorkshire. Unpublished thesis, University of York, T3785.
[71] Atkinson, op. cit.,p. 295.
[72] Ibid., p. 295.
[73] McClain, op. cit.
[74] Dr Aleks McClain, pers. comm.
[75] McClain, op. cit.
[76] From ibid. Used by permission.

Excavations at Swiss Cottage, Rievaulx, North Yorkshire

by Stephen J. Sherlock

Introduction

A programme of archaeological work was commissioned and undertaken during September 2012 to monitor property development works at Swiss Cottage (Listed No. 117560; SE 57624 85133) within the Scheduled Ancient Monument at Rievaulx, North Yorkshire (NHLE No. 1012065) (Figures 1 and 2). Swiss Cottage is the oldest dwelling in Rievaulx, thought to have been constructed in the late-sixteenth or early-seventeenth century and may incorporate stonework or material from the abbey precinct. The development was proposed to modernise the cottage after a period of occupation by a single tenant from the early 1950s for 60 years.

Figure 1: Location plan showing Rievaulx within the National Park.

The proposed development was subject to both a planning application to Ryedale District Council and an application for Scheduled Monument Consent submitted to the Department for Culture, Media and Sport through English Heritage. This work included a Written Scheme for Investigation (WSI), requested by English Heritage to monitor archaeologically and to record any features of note. The WSI and final written report are deposited with the Ryedale Folk Museum at Hutton-le-Hole and form the basis of this article.[1] Detail concerning excavation and post-excavation methodologies and health and safety practices can be found in its appendix.[2] Copies of the developer's report have been deposited with the North York Moors National Park at Helmsley. Finds (pottery and tile) were deposited with the archive at Hutton-le-Hole.

Figure 2: Plan showing location of the site within the village of Rievaulx (drawing courtesy F. Collin)

Historical Background

Rievaulx Abbey was established in 1131 as the first Cistercian house in the north of England.[3] The land for the abbey was granted to the Cistercian Order by Walter l'Espec Lord of Helmsley, and the first monks arrived in 1132.[4] The abbey developed rapidly so that within 10 years the number of monks and lay brothers was approximately 300.[5] During the lifetime of the third abbot, St Ailred (*c.* 1150–60), the size of the abbey increased further, supporting a population in excess of 600 monks and lay brothers.[6] The majority of the building work that created the abbey complex was completed by the thirteenth century. It was later to fall into debt and bankruptcy because of reduced income partly because of the ravages of Scottish raids into Yorkshire.

At the time of the Dissolution in 1538 the number of monks was 21[7] and the income was reduced to £278[8]. The ownership of the site was transferred to the Earl of Rutland and later to the Duncombe family prior to passing into Guardianship in 1918.[9]

The abbey ruins are a Grade I Listed Building as well as a Scheduled Ancient Monument, and St Mary's Church, Rye House and Swiss Cottage are among the other buildings listed within the Scheduled site. Swiss Cottage was listed Grade II in January 1955 and is considered to be the oldest dwelling in the village. It dates from the sixteenth century and may incorporate stonework or material from Rievaulx Abbey.[10]

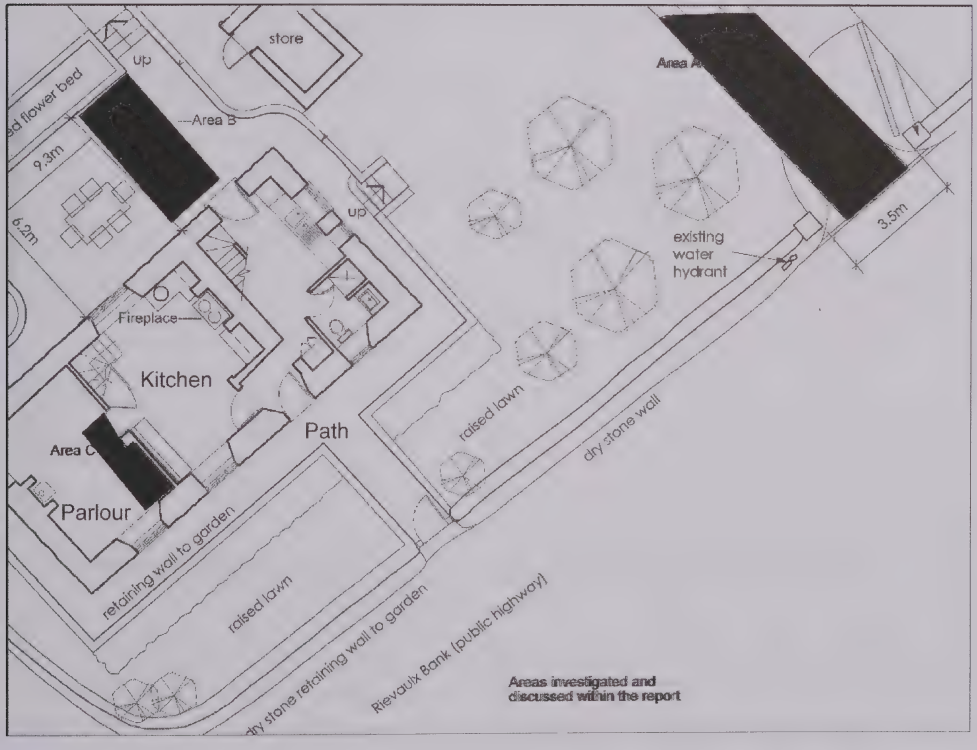

Figure 3: Plan showing the areas (A–C) of recording at Swiss Cottage, Rievaulx (north is to the top; drawing courtesy F. Collin).

The extent of the monastic holdings and buildings were substantial, as recorded in documents dating to around the time of the Dissolution, which record property and structures across the valley.[11] The site of the modernisation at Swiss Cottage is in the area of Austell hall, the guesthouse.[12]

The Watching Brief

Three specific areas were monitored (see Figure 3): the access road to the eastern side of the cottage (Area A); removal of soil near the cottage on the north side (Area B); and the removal of the floor within the house (Area C). In addition, two further features were examined: the removal of the modern (post-1945) fireplace in the kitchen and the breaking up of the concrete around the sides of the cottage to insert a drain. In the following account context numbers are enclosed in parentheses, for example (1), and feature numbers are enclosed within square brackets, for example [2].

The creation of an access road on the east side of Swiss Cottage was achieved by the removal of a section of the dry stone boundary wall surrounding the cottage (see Figure 3, Area A). The wall was removed by hand with the stones retained. Within the wall was one fragment of architectural worked stone; three further architectural fragments were found in excavations for the road (see below in The Finds section). An area 2m to the north of the road had to be excavated to be level with the road, and then the surface was raised at a gradient of 1:10.

Within Area A one side of a stone wall building [4] was recorded 6m north of the road, and traces of rubble from a possible southern wall were seen in the section (see Figures 4 and 5). This sandstone building does not appear on the Ordnance Survey map of 1912 but is visible in an earlier photograph of Rievaulx as a single-storey sandstone building with a tile roof (visible above the figure in the foreground in Figure 6). The evidence for the north side of the building comprised a stone wall with a rubble core, layer (3), and part of the exterior wall on the north side (Figure 7). Within the core of the wall were two rim sherds of medieval pottery. To the south of the wall was part of a stone-flagged floor that had one medieval ceramic floor tile (small find no. 3). The tile is dated to the thirteenth century (see below in the Finds section), but it is likely to be reused in this location.

To the north of the cottage in Area B, an area 9 x 3m of topsoil was removed to a maximum depth of 0.70m as part of the agreed programme of work to open access to this side of the cottage. Within this area, at the east end a wall and layer of stone were recorded (see Figure 3, Area B). A brown soil layer, (11), was removed across the site to a depth of 0.40m at the north side. Further south soil layer (11) was over a horizon, layer (12), of small irregularly shaped stones up to 0.20m in size (Figure 8). Layer (12) extended 2.20m north–south and 0.60m east–west. It contained some fragments of modern tile and, crucially, lay over a stone wall, [13], at the north end of the trench (Figure 8, plan). Stone wall [13] survived as a double row of flat stones up to 0.40m square forming a wall running east–west, 1.0m wide and 1.90m long (Figure 9). The feature appeared to continue to the east but was not present further west, where soil layer (11) was present to the full depth of 0.70m overlying a yellow boulder clay. At a depth in excess of 0.70m, drains from Swiss Cottage cut through layer (11) into the clay, recorded as [14]. The finds from layer (11) comprised six potsherds and two fragments of tile. The

stone wall was not dismantled but left *in situ* as it was to be incorporated into a walled garden.

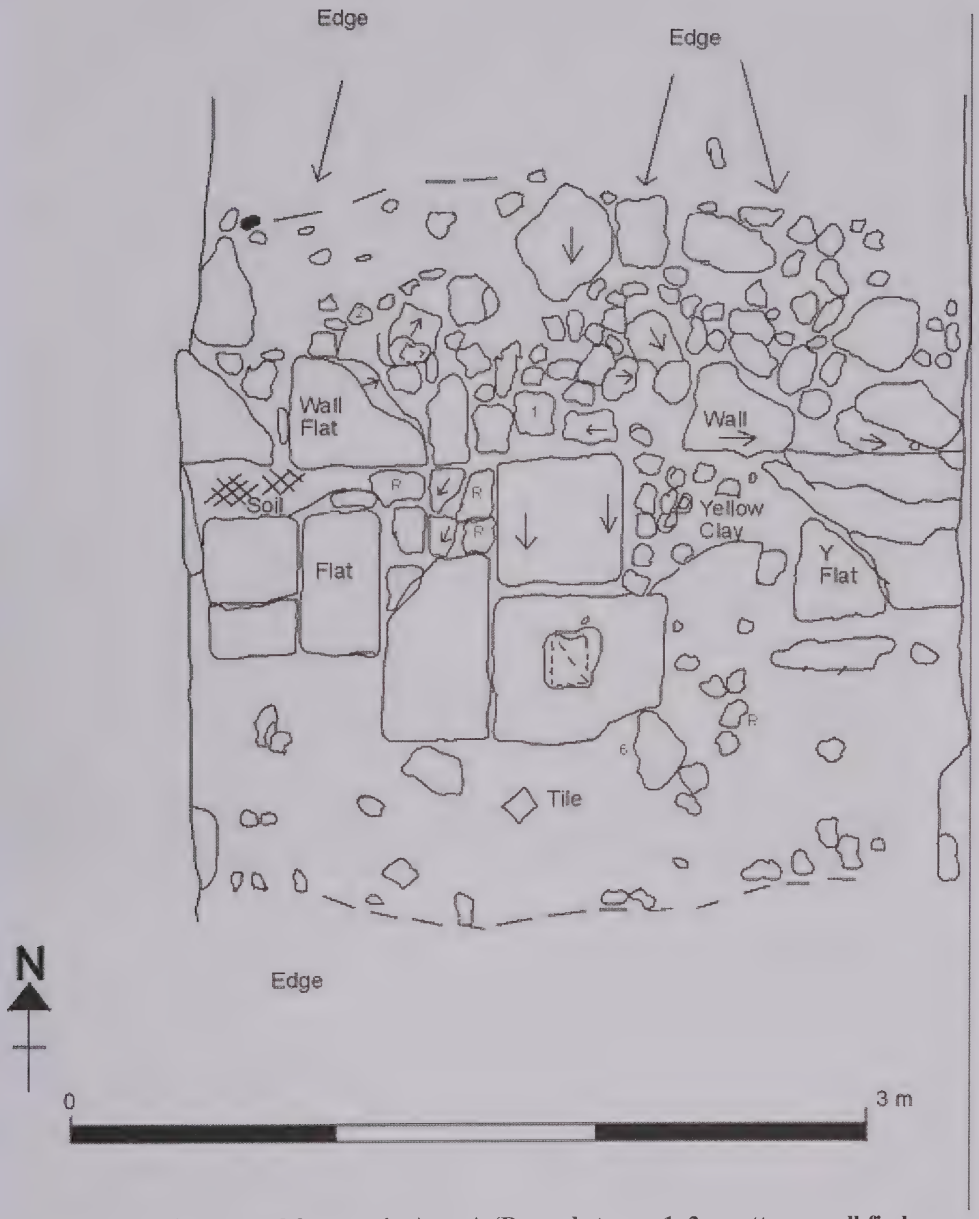

Figure 4: Plan of excavated features in Area A (R – red stones; 1, 2 – pottery small finds; arrows indicate direction of slope).

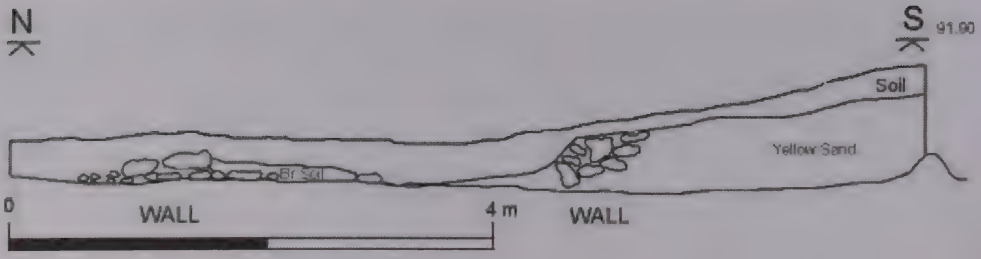

Figure 5: West-facing section along line of road in Area A.

Figure 6: Rievaulx in the nineteenth century, with Swiss Cottage pictured (centre) and the sandstone building (to the left), looking south (photo courtesy Dr Paul Harris).

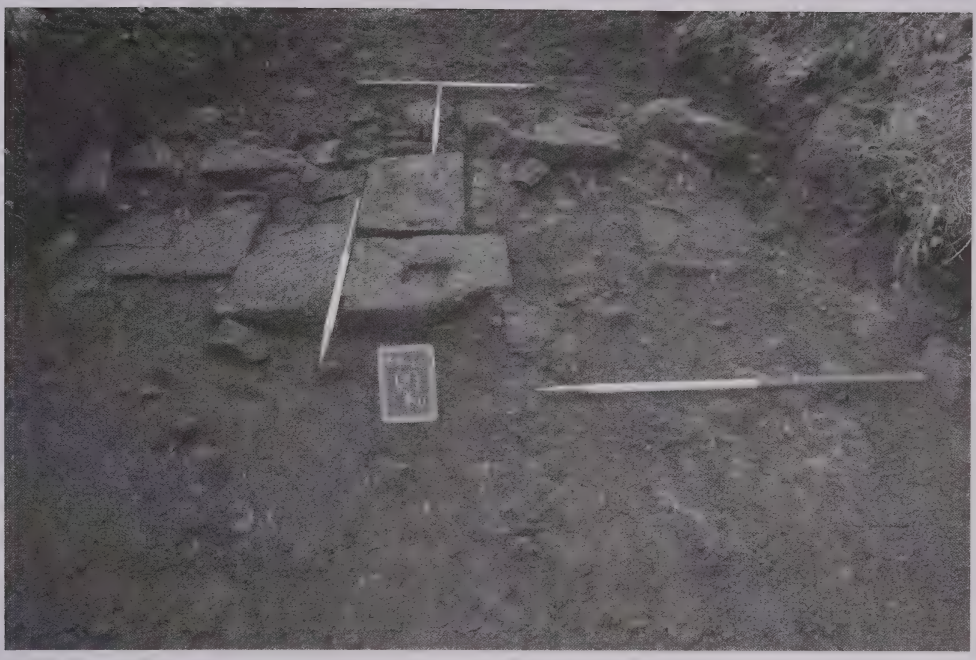

Figure 7: View of wall and stones in the access road, Area A, looking north (1.0m scales).

Within Swiss Cottage the existing floor surface was removed to a depth of 0.35m in all of the rooms at ground level. In the west room (parlour, Area C; Figure 3), traces of an earlier building were exposed on a different alignment to Swiss Cottage which is aligned east–west. The building was defined by two sandstone walls aligned north–south with a rubble core between them, and the cut, [22], for the wall was clearly visible to the west (Figure 10). Wall [20] was formed by dressed sandstone blocks, four of which survived. The outer wall was 0.20m thick and stood up to 0.20m high with tooling visible on the external face. There was a rubble core, (21), 0.20m wide, between the two parts of the wall, formed with soil, tile and small stones. The internal wall was of a similar width and quality of stone to the outer wall, and it included a worked stone fragment. The full extent of the wall was 2.90m north–south and 0.60m east–west. The significance of the feature, however, was that it lay beneath the walls of Swiss Cottage and therefore was earlier. Based upon the quality of the stone from the building, its alignment and the reputed early date of Swiss Cottage, wall [20] was probably a building associated with the abbey. The possible function of the building is considered below in the Discussion. To the immediate east of wall [20] was a partition wall for Swiss Cottage which had within its foundations a group of stone roofing slates. Among the tiles was a complete stone roofing slate 0.23m wide x 0.25m long x 0.01m thick with a hole near the top for suspension.

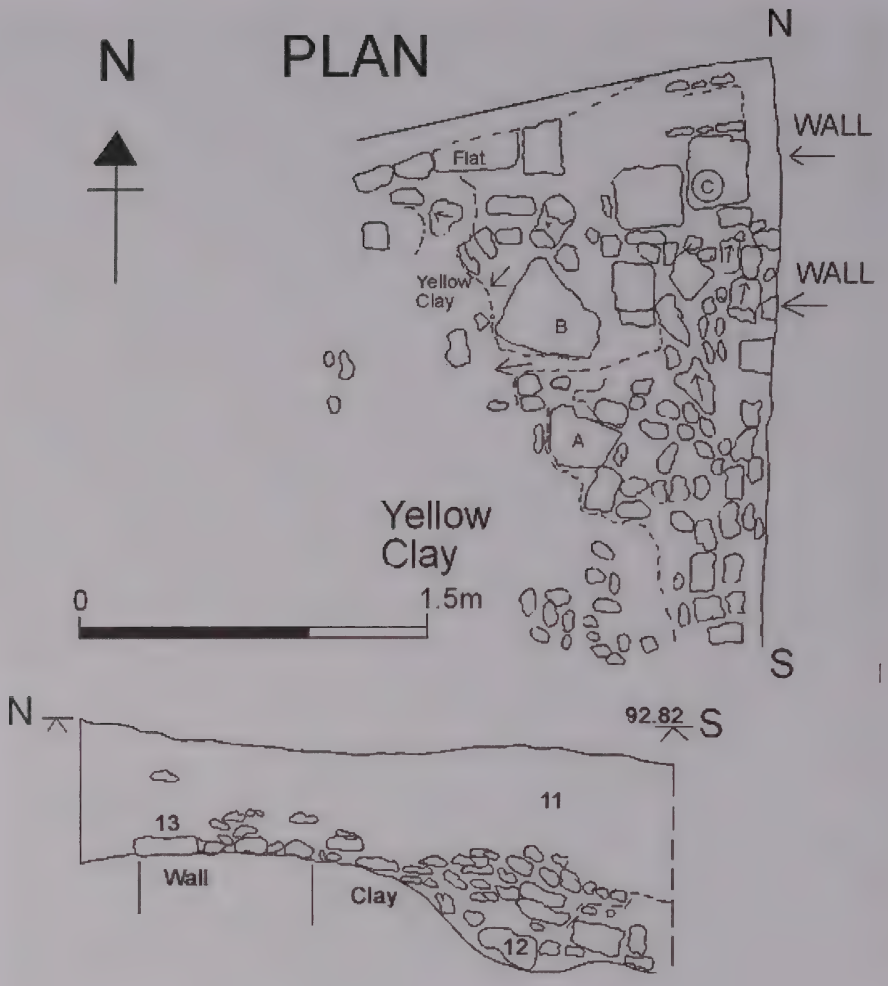

Figure 8: Plan and west-facing section (along the edge of the excavation) of features in Area B.

The kitchen fireplace (see Figure 3) was removed under supervision to reveal the 'footprint' of a Victorian fireplace and range.[13] Examination of this feature showed that the fireplace had been extended into the room by a depth of two bricks to accommodate the range. Behind this extension was part of a sandstone fireplace 1.20m wide and interpreted as surviving from a pre-Victorian restoration of Swiss Cottage, perhaps the original fireplace in the cottage.

The concrete around the side of Swiss Cottage was broken with a mechanical excavator to a depth of 0.20m. Below this depth lay the rubble core of the path which was to be left intact. No further work was done at this location.

Figure 9: Area B showing stone wall [13], looking north (1.0m scales).

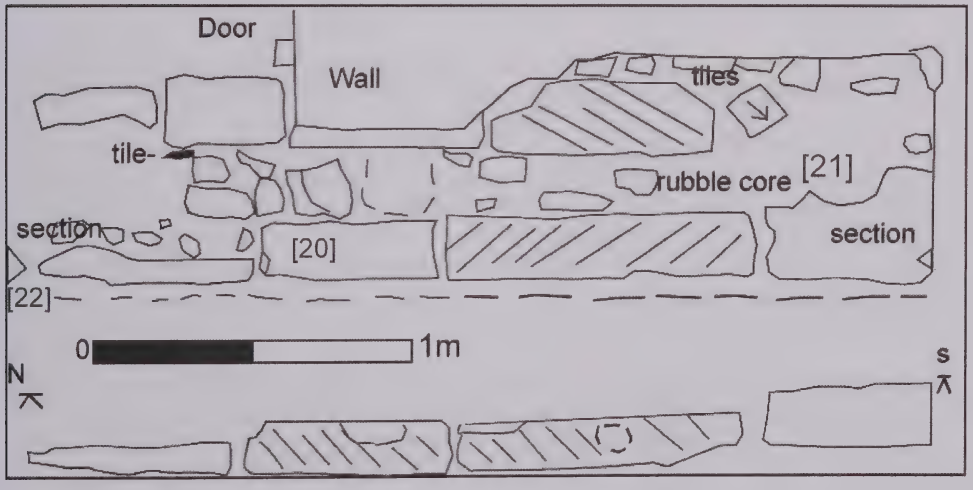

Figure 10: Plan (shown above scale, north is to the left) and west-facing section (shown below scale) of the stone building beneath Swiss Cottage in Area C.

The Finds

Tile
Area A, layer (3)
Two fragments of plain floor tile and one fragment of roof tile. Complete floor tile (small find no. 3); type described as 'Plain Mosaic design group', a white clay glaze with a dark green motif, shape 1.7b and dated 1220–70.[14] This tile type is known from the abbey and the majority of these tiles were found in the church.[15]

Area B, layer (11)
Two undiagnostic fragments of floor tile.

Pottery by Wendy Sherlock
Area A, layer (3)
One body sherd from a jug or jar; oxidised red exterior with green splash glaze; medieval.

Two joining rim sherds from a large pot/storage jar (small find no. 1); 255mm diameter; exterior unglazed with surface wiping and applied thumbed band below club rim; internal green glaze; unidentified local ware; fourteenth–fifteenth century.

One rim sherd from a large shallow dish/bowl (small find no. 2); 300mm diameter; exterior unglazed, internal green glaze, sooting around flanged rim edge; post-medieval redware; fifteenth–sixteenth century.

Area B, layer (11)
Two body sherds, very worn; poorly fired pink fabric, tempering agent has been leached out leaving voids throughout the fabric; medieval.

One base sherd from a small upright jug; 40mm base diameter; pink fabric with large iron oxide grits; clear yellow glaze on internal surface; thirteenth–fourteenth century.

One rim and neck sherd from a jug or large storage jar (may be part of same vessel as two body sherds catalogued below); 125mm rim diameter; sandy micaceous greyware with green splash glaze on exterior around rim; thin walled; twelfth–thirteenth century.

Two body sherds from a large storage jar; thin walled; hard-fired micaceous greyware, external mottled green glaze, interior unglazed, reduced black; twelfth–thirteenth century.

Two joining base fragments from a small Cistercian ware mug; 75mm base diameter; applied handle and applied piped decoration; sixteenth–seventeenth century.

One rim sherd from a large charger or bowl; 400mm rim diameter; post-medieval redware; internal green glaze; sixteenth–seventeenth century.

Worked Stones
Five architectural worked stones were found during the course of the work: one in the wall, three along the access road into the site and one within the house (see Figure 11).

One stone roof tile was found in Area C.

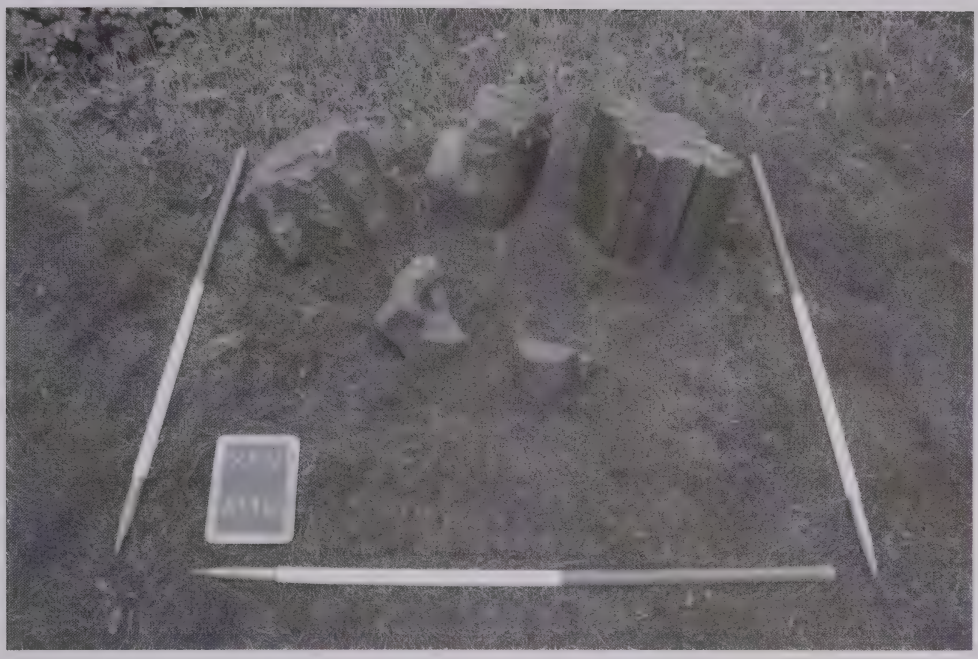

Figure 11: Worked stones from the site (1.0m scales).

Discussion and Conclusions

The watching brief has found evidence for activity prior to Swiss Cottage in all three areas that were monitored. The site was within the inner court of the abbey and so the features could be associated with the religious house. In addition, it has been possible to recognise earlier features associated with the cottage, notably a fireplace within the kitchen. The implications are now considered.

In Area A, the access road to the east of Swiss Cottage, part of a sandstone building was recognised. This structure, pictured in a nineteenth-century postcard in Figure 6, was perhaps not a dwelling but instead an agricultural building. Several finds were noted in this area including fragments of medieval pottery and ceramic floor tiles similar to those found in the abbey church. In consideration of the evidence, the sandstone building may have dated to a period after the monastery was dissolved in 1538.

In Area B there were traces of a substantial wall, [13], with layers (11) and (12) overlying the structure. This wall was only recognised for a short distance (1.90m) and may have been destroyed by later activity, including the construction of a drain to the north of the property. Finds from this area included medieval pottery sherds as well as post-medieval redware that could be contemporary with the building of Swiss Cottage.

In Area C, within the cottage, beneath the floor and under an internal partition wall were traces of an earlier building made from dressed stone similar to the stonework from the abbey. It has been noted that builders of the abbey used six or seven different quarries to obtain stone for Rievaulx Abbey.[16] It is known from a modern transcription of a post-Dissolution survey of the abbey precinct that there were buildings in this location. The survey documented 'on the North est therof standyth a howse of iii bayes callyd the Austell hall beyng kevered wt slatte'.[17] The building beneath the floor of Swiss Cottage may have been part of the Austell hall, or guesthouse, and the 'slates' found in the foundations of the wall of the later cottage may have been reused from the hall. Elsewhere in the cottage the floor was removed but there was no further evidence for earlier structures.

The removal of the twentieth-century fireplace in the kitchen revealed traces of an earlier sandstone fireplace.

In conclusion, the watching brief has revealed evidence for an earlier structure beneath the earliest dwelling within Rievaulx village and provided evidence for buildings associated with the abbey. This demonstrates the potential of archaeological remains surviving at Rievaulx. The project has justified the requirement for the WSI at the site and the usefulness of an archaeological watching brief to monitor the works. In summary, the Scheduled Monument status has ensured that all developments are satisfactorily monitored and even minor works, as seen here, can provide insights into our rich archaeological heritage.

Acknowledgements

The work was commissioned by Fred Collin on behalf of Sir Richard Beckett, both of whom were interested and supportive of the programme of archaeological work. The builder, Nick Smith, and his team assisted at every opportunity. I would also like to thank Mr and Mrs Derek Heaton of Spring Cottage for providing a photocopy of the early building at Swiss Cottage in Figure 6. I am grateful to Wendy Sherlock for the pottery report and David Currie who drew the site plans. As ever, responsibility for all errors and omissions lie with the author.

Notes

[1] S.J. Sherlock (2012), An Archaeological Watching Brief at Swiss Cottage, Rievaulx, North Yorkshire, SE 57624 85133 Unpublished developer's report.
[2] Ibid.
[3] W. Dugdale (1817–30), *Monasticon Anglicanum*. Edited by R. Dodsworth, J. Stevens, J. Caley, H. Ellis, B. Badinel and R.C. Taylor. London, vol. v, p. 274; L.R. Hoey (1995), The 13th-century choir and transepts of Rievaulx Abbey, in *Yorkshire Monasticism: Archaeology, Art and Architecture from the 7th to the 16th Centuries*. Leeds: British Archaeological Association, p. 97.
[4] L. Butler and C. Given-Wilson (1983), *Medieval Monasteries of Britain*. London: Joseph, p. 318.
[5] Ibid.
[6] J. McDonnell (Ed.) (1963), *A History of Helmsley, Rievaulx and District*. York: Stonegate Press, p. 108.
[7] J.S. Brewer, J. Gairdner and R.H. Brodie (Eds) (1864–1932), *Letters and Papers, Foreign and Domestic, of Henry VIII*. London, vol. xlv (i), p. 67.
[8] J. Caley and J. Hunter (Eds.) (1810–34), *Valor Ecclesiasticus, tempore Henrici VIII, auctoritate regia institutus*. London: Record Commission, vol. v, p. 144.
[9] L. Butler and C. Given-Wilson (1983), *Medieval Monasteries of Britain*. London: Joseph, 320–23.

[10] F. Collin (2012), Swiss Cottage Rievaulx Heritage Design and Access Statement. Unpublished architect's report.
[11] G. Coppack (1986), Some descriptions of Rievaulx Abbey in 1538–39: The disposition of a major Cistercian precinct in the early sixteenth century. *Journal of the British Archaeological Association* 139, pp. 100–33.
[12] F. Collin (2012), Swiss Cottage Rievaulx Heritage Design and Access Statement. Unpublished architect's report.
[13] Ibid, section 8.11.
[14] J. Stopford (2005), *Medieval Floor Tiles of Northern England*. Oxford: Oxbow, p. 116.
[15] Ibid, p. 321.
[16] J. Senior (2005), The stone, in P. Ferguson and S. Harrison, *Rievaulx Abbey: Community, Architecture, Memory*. London: Yale University Press, p. 215.
[17] G. Coppack (1986), Some descriptions of Rievaulx Abbey in 1538–39: The disposition of a major Cistercian precinct in the early sixteenth century. *Journal of the British Archaeological Association* 139, p. 114, Fig. 3.

Lastingham Crypt: Post-Conquest or Earlier?

by L. Watts, with D. Powlesland, A. Woodward and P. Woodward

Since at least the nineteenth century, there has been discussion as to whether the crypt at Lastingham is entirely of early Norman construction, or whether it also incorporates earlier fabric.[1] Views on this have most recently been expressed in papers by Harrison and Norton, presenting the post-Conquest argument,[2] and by Morris, Powlesland, Stocker and Wood, who argue for the presence of pre-Conquest elements[3]. The purpose of this note is to record observations by the late Philip Rahtz and the present authors concerning features that we would argue to be both of Romano-British and Anglo-Saxon dates, which are still visible within the crypt and in the structure of the apse above.

The crypt comprises several different building elements, with stones of different sizes; in places the wall courses are of similar build while in others they are dissimilar. Is the western part of the present crypt (the 'western crypt' in shorthand) of the same date as the eastern unit (hence referred to as the 'eastern crypt')? There are discontinuities of layout, and much material which is clearly reused. The crypt as a whole may be conjectured not always to have been below ground level; and it may also be asked whether the present crypt was always part of the building of which it is now an element[4]. In other words, had it at some stage been free-standing and/or conjoined with other buildings?

The former presence of a Romano-British structure somewhere in the vicinity can be suggested by the presence of reused Roman material (e.g. in the four central columns of the post-Conquest western crypt[5]). There is also Roman material apparently still *in situ*; the north wall of the western crypt, together with the wall between the two units of the present crypt, have stone blocks of a size to be paralleled in Roman, but not in Anglo-Saxon, work. Parts of the adjacent walls exhibit a similar stone size, but better lighting in the crypt will be necessary in order to pursue this study further. The details of reused Roman elements (such as the square bases and diameters of column segments) will lead to a further understanding of the building(s) from which these were derived. Such a building or buildings may not be the same as that represented by the postulated *in situ* Roman masonry. The *in situ* structure may have functioned at a lower ground level than the present churchyard – that is, it may not all have been subterranean.

Turning to the exterior of the apse at present ground level (which is below the floor level of the present church, but above the floor level of the crypt), it is clear, again especially from stone size and placing, that a break in build can be seen. All these observations support the idea that the present crypt and apse incorporate the remains of earlier structures, and that they were not built *anew* in the later eleventh century. The post-Conquest building would indeed appear to have been rebuilt from a non-uniform stage: the ruined lower courses of an earlier, probably Anglo-Saxon, building – that is, walls and buttresses stood at different heights when rebuilding began in early Norman times.

It is also clear that there appears to be a space between the roof of the eastern crypt and the present floor of the ground floor apse. Whether this was a product of the late nineteenth-century restoration or whether it represents an earlier aspect of the building remains to be explored, as does the space below the floor of the present vestry and exterior ground level. All this needs to be correlated with an early nineteenth-century engraving of the east exterior, executed by Halfpenny in 1816 prior to the early Victorian

restoration, and easily accessible in the St Mary's Lastingham guidebook.[6] This shows small windows, then at ground level, in the later north and south aisles; these occur roughly at the same level as the window in the eastern wall of the present eastern crypt.

Lastingham Church has still not been adequately delineated, recorded and understood. Clearly much remains to be done in relation to the existing structure, and in understanding its context through time.[7] This note refers to some further evidence in support of the case Richard Morris made in 2009[8] for a Romano-British predecessor to the crypt. It also augments the evidence for Anglo-Saxon building activity, possibly of more than one period, that he also suggests.

Addendum

Dr S. Bassett has recently drawn attention to another nineteenth-century account of Lastingham.[9] This makes clear that J. Jackson's work early in that century was much more extensive than previously realised. He rebuilt the north and south sides of the apse, but the apse itself may have been left intact. This awaits further work.

Notes

[1] e.g. Rev. W. Eastmead (1824), *Historia Rievallensis: Containing the History of Kirkby Moorside. . . and [the] Cave at Kirkdale*. York: Baldwin, Cradock and Joy, p. 436-37; Rev. G. Rowe (1873), On the Churches of Lastingham and Kirkdale in Yorkshire, with Some Remarks on Ancient Saxon Sundials. *Association Architectural Societies' Reports and Papers XII*, part 1, p. 203; Rev. F.H. Weston (1914), *History of the Ancient Parish of Lastingham*. Leeds: J. Whitehead and Son, p. 71; H.M. Taylor and J. Taylor (1965), *Anglo-Saxon Architecture I*. Cambridge: Cambridge University Press, pp. 372-73; R. Gem and M. Thurlby (1995), The Early Church of Lastingham in L.R. Hoey (Ed.), *Yorkshire Monasticism: Archaeology, Art and Architecture from the 7th to the 16th Centuries*. British Archaeological Association Conference Transactions XVI. Leeds: Maney, pp. 31-39.

[2] S. Harrison and C. Norton (2012), Lastingham and the Architecture of the Benedictine Revival in Northumbria, *Anglo-Norman Studies* 34, pp. 63-104.

[3] R. Morris, D. Powlesland and I. Wood (2006), Deira and York in the 7th and 8th Centuries. *La Ciudad Medieval: Su Influencia Territorial Najera Encuentros Internaciionale del Medievo*, pp. 423-438; R. Morris (2009), Lastingham Revisited. 2009 Lastingham lecture.

[4] cf L. Watts (2011), Was Lastingham Crypt Once at Ground Level? An Account of a Watching Brief on the Repairs to Lastingham Churchyard Wall. *Signpost* 25.4, 17-19.

[5] cf Morris (2009), op.cit.

[6] *St Mary's Lastingham* (1997), p. 13.

[7] cf P. Rahtz and L. Watts (1997), *St Mary's Church Deerhurst, Gloucestershire: Fieldwork, Excavations and Structural Analysis 1971-1984*. London: Boydell Press.

[8] Morris (2009), op. cit.

[9] L. Butler (2007) (Ed.), *The Yorkshire Notes of Sir Stephen Glynne*. Yorkshire Record Series CLIX, pp. 267-9.

Robin Wardell: An Appreciation

by Joy Farnaby

Jonathan Robin Wardell was born at Cross Field Farm, Stittenham, on Christmas Eve 1936 and so was called Robin. He was the middle child of three, having an older brother Derek and a sister Mary, three years younger. Robin attended school in Bulmer until it closed, then cycled up to Sheriff Hutton, from where he won a scholarship to Malton Grammar School. After gaining his School Certificate, he left school to work on the farm, as was expected of most farmers' sons in the 1950s, but did attend a year's course at Askham Bryan Agricultural College. In his youth he was an active member of Sheriff Hutton Young Farmers Club which gave him his first taste of public speaking when he represented the club in the Area Public Speaking Competition, which he won.

When Robin was 20 he applied for a student exchange scheme to work on a farm in the United States for a year. Setting off a few days after his twenty-first birthday, he sailed to New York on the *Queen Elizabeth* and worked on a farm in Ohio for a year, an experience that whetted his appetite to see more of the world. On his return, he went back to work at home and on a neighbouring farm, but soon decided farming wasn't for him. In 1961 he began a three-year teacher training course at St John's College, York, and on qualifying took up a post at St Hilda's Primary School in Whitby. He enjoyed his new career and was a popular and successful teacher but after a year or two began to look for more of a challenge and applied for voluntary work overseas – and so began his years of travel.

At first he was sent to the Gilbert and Ellis Islands in the South Pacific as a coconut improvement officer, but it was not long before they discovered he had teaching qualifications and put him in charge of a school. He also spent a year on Christmas Island, where for some of the time he acted as governor. Out of the many vehicles abandoned by military personnel after the nuclear weapons trials, he found a jeep in working order which he acquired, filled with petrol and toured the island to relieve the boredom of having very little to do. During one of his annual leaves, Church Cottage in Sheriff Hutton came on the market and he bought it for his parents to retire to and for his own eventual retirement.

The later years of his time abroad were spent in Papua New Guinea, at that time very undeveloped. One year he spent on the remote island of Beaugainville: he said he had the same breakfast every day and used one pan of water to make his tea, boil his egg and make his porridge. Many of his friends and family remember Robin's tales of some of his adventures overseas and saw some of the souvenirs he brought back including a witchdoctor's bag and a rattlesnake rattle, spears and headdresses. But, one year when he came home for Christmas as usual and towards the end of his leave, he suddenly announced: 'I'm not going back. There is nowhere like North Yorkshire.' And so he retired from the tropics at age 42.

On his return to North Yorkshire he bought himself a motorcycle. His niece remembers him picking her up from school dressed from head to toe in black leather; she was the most envied child in the school that day. After several temporary jobs, including working as a home tutor for children with special needs and a warden at Moorlands Nature Reserve, Robin became more involved in village life and served on the parish and district councils. He was a good gardener and his garden at Church Cottage was a showpiece. He would advise friends and neighbours on gardening problems and made quite a round of local people's gardens where he would prune roses, cut lawns or hedges and, of course, stay for a cup of tea.

On one occasion when an undertaker was having difficulty finding a gravedigger, Robin volunteered. He so enjoyed the experience that he carried on grave digging for many years with the help of Eric Web. Both had many amusing anecdotes to tell of their work together in Sheriff Hutton and further afield. Robin usually managed to attend the funeral tea afterwards, too.
One of his main interests was both local and ancient history, and he had a marvellous memory for historical facts and dates. He decided to take an Open University degree course in history, which he loved, and the history of art, which he found quite challenging; he persevered and succeeded in gaining his degree. Robin was a member of the Helmsley Archaeological and Historical Society and was its chairman from 2003 until his death. It was a position that perfectly suited him: he had many contacts, was very good at finding speakers and also enjoyed his responsibility of taking them out for a meal before the meeting.

He shared his knowledge generously with others and was in great demand as a speaker, visiting several societies in the area. He spoke on a wide range of subjects, but his favourite was 2000 years of a Yorkshire village and that village was, of course, Sheriff Hutton. His talks were often followed by a visit to Sheriff Hutton and he was in his element guiding groups around the castle, church and village. He always liked to act the

part when giving his talks and would dress as an Egyptian, a gravedigger, a farm lad or in medieval garb for some of his tours of the castle.

When the Women's Institute embarked on their Community Park Pale Project in 2003, this was right up Robin's street and he became very involved with the mapping of the Pale and the archaeology of the area, as he had researched it some years before. He knew exactly where the boundaries were and had quite a collection of pieces of pottery and other artefacts he had collected from the fields over the years. In the published book on the project, he can be seen on eight of the twelve photographs of the group at work on the Pale, but he was not as enthusiastic when it came to writing up its findings, and said he would leave that to the others. This had long been his theory and, as someone commented, a lot of local history and information has died with him.

As an avid reader, Robin had a wide general knowledge. His family remember that he almost always won at *Trivial Persuits* played at Christmas gatherings. The only hope of beating him came when he drew questions on pop music and football, which didn't interest him. For many years he would make his way across the road to his friend Ann Carruther's house for a cup of tea and watch *Fifteen to One* and *Countdown* on television. He could answer most of the questions on *Fifteen to One* and usually find the longest word on *Countdown* in less than the half minute the contestants were allowed. Always the extrovert, Robin appeared on *Fifteen to One* and won, but did not do as well the second time around as a pop star question let him down. Bridge was another area in which he showed his competitive skills. He was a member of at least three clubs and took the game very seriously, always wanting to be at the top of the scoreboard, and liked partners who could match his ability.

Robin was one of the best-known people in the village. He had a natural ability to be at ease in any company, young or old; he had a great rapport with children and regularly guided classes from the school around the village. He often held their attention by telling some gruesome story or joke. He was also very good at visiting older or housebound friends, and had tales to tell of strange shopping he did for some of them. There was always a lot of banter coming from his table at the village Tuesday Luncheon Club to which he kept up his visits even after moving to Malton.

One important legacy Robin has left for the village is the Conservation Area. This is a 3-acre field adjacent to the churchyard owned by the Church Glebe Commissioners where the vicar of Sheriff Hutton kept his horse and cow. When plans for selling the land for building became known, Robin, together with Ernest Wood, set the ball rolling to try to buy the field for the village. They had the land valued and persuaded the Church Glebe Commissioners to sell it to them and so conserve the area for the benefit of the villagers, as it is full of historical interest including the earthworks of an earlier castle, traces of peasant holdings, and ancient hedgerows besides providing a habitat for diverse flora and fauna. Funds were gathered from several sources and a trust was formed with Robin as its chairman, a post he held until shortly before his death. Over the years he put in hours of work in maintaining and improving the area and on his last visit to me he told me how pleased he was that a new group of trustees had been formed to look after it. Next year will be the twenty-fifth anniversary of its foundation. Thank you, Robin, for this.

It was a big decision for him to make the move from the village. He had planning permission for a new house to be built in his garden, and all was ready to go ahead when

he realised it was too large a project for him so he decided to sell up and bought a flat in Princess Court, Malton. His health began to deteriorate at this time and he suffered a heart attack soon after moving. Mobility became more difficult and he seemed to lose his spark, but was still able to keep playing bridge and visit the Luncheon Club until his last spell in hospital.

Robin will long be remembered as a true village character. Since his death many people have spoken of him as: 'a man of many parts', 'a great raconteur', 'an articulate speaker', 'a maverick'. The dictionary definition of a maverick is 'a determinedly independent person', and that was certainly Robin. Next time you are in the village hall, look out for him riding his bike along the road on our Millennium Tapestry.

Jonathan Robin Wardell, 24 December 1936 – 10 April 2012

Emeritus Professor Philip Rahtz: An Appreciation

Philip will have been known to many members of the Helmsley Archaeological and Historical Society (HAHS) having moved to Harome in 1984 when he retired from the Department of Archaeology at the University of York and through being Chairman of the Society for three years from 1989 and also Treasurer for a period. While I intend to concentrate on Philip's time in Yorkshire it is necessary to summarise briefly his myriad achievements in what was undoubtedly a very full life. Although I knew Philip for over 30 years, much of what follows, particularly that part on his early life, derives from his autobiography *Living Archaeology,* published in 2001[1], a book that provides many insights into someone who can perhaps be best described as a 'Renaissance Man': archaeologist, professional photographer as 'Studio Rahtz', wartime aircraft electrician and much more!

Philip had no formal archaeological training, and in effect taught himself on sites in Somerset, albeit benefiting from advice and guidance from some of the leading archaeologists of the time in the years following the Second World War, people who from the start must have recognised his emerging talents. Initially supporting himself and his family through teaching, he excavated many classic sites, including during his Somerset days the Roman temple complex at Pagan's Hill. In 1953 Philip went to the site of the Chew Valley Reservoir development at the request of the Ministry of Works, his first paid work as an archaeologist. His initial brief was to section a Roman road, but in the end he was there, with Ernest Greenfield, for two years undertaking what he himself described as 'one of the first major pieces of landscape archaeology in Britain'. It was also of significance for the archaeology of Ryedale as it was at Chew Valley that Philip first met John Hurst, then a newly appointed Inspector of Ancient Monuments and later of Wharram Percy fame. Philip was one of a small group of 'Ministry Excavators' – the first 'rescue archaeologists' – a group for whom it is impossible not to have the deepest respect. They almost all stand as colossi in one of the 'heroic periods' of British archaeology. They were paid to excavate and it was assumed by the powers that be that they could, from their own resources, support themselves to write up their excavations reports when not digging. Philip and many of the others did not have private means, but he did have a wife and five children to support, and as a consequence his autobiography for the period 1953–63 reads rather as a frenetic excavating tour of the archaeology of England. It is impossible to list all his sites here, but Cheddar Anglo-Saxon palace and Cannington late Roman and 'Dark Age' cemetery stand out.

During his time as 'Ministry Excavator' Philip first became acquainted with the archaeology of Yorkshire. In 1958 he undertook two small excavations at Whitby Abbey[2] and in the same year he excavated Little Ouseburn Early Bronze Age barrow[3], working with the late Tony Pacitto who will have been well known to many members of HAHS. In 1959 he returned to Yorkshire to work on Sewerby Early Anglian cemetery[4] where one of his assistants was a young Peter Addyman, who in 1972 established the York Archaeological Trust. Among Philip's many achievements from this period one in particular stands out: the fact that, despite the lack of funding for 'writing-up', all of his excavations from this time were published during his lifetime. That triumph speaks volumes about his ability, dedication and professionalism and is something that provides a challenge to all that follow him. If you excavate you have to publish.

In 1963 Philip was appointed Assistant Lecturer in the School of History at the University of Birmingham, over time being promoted to Lecturer, Senior Lecturer and finally Reader in Medieval Archaeology. I was a student of his in Birmingham in the late 1970s and he was my archaeological mentor, encouraging me to undertake a year of practical archaeology while still at university. As a then-history student it was probably the best advice I have ever received – that year was life changing and has underpinned my career in archaeology. He was an inspiring teacher, both in the seminar room and on site; if you were interested and willing to learn he would return your commitment in spades. While best known for his excavations in England, Philip also undertook work in Greece and Ghana.

By the time he was at Birmingham Philip was acknowledged as a leading scholar of the 'Dark Ages' in the South West and also as a church archaeologist, the latter through work at Glastonbury, Bordesley Abbey, Deerhurst and elsewhere. At Deerhurst Philip worked with the doyen of Anglo-Saxon church architecture, Harold Taylor. Other key projects included Cadbury Congesbury, an Iron Age hillfort and 'Dark Age' settlement, and Tamworth Anglo-Saxon watermill. The latter project led to a lifetime interest in watermills. While at Birmingham Philip acquired a degree, an MA awarded by Bristol University for a thesis on Cheddar Anglo-Saxon palace, and was elected a Fellow of the Society of Antiquaries of London (FSA). In his biography Philip suggests these achievements meant that he had 'become respectable'. Although this may be true what they certainly serve to emphasise is an acceptance by his peers of the academic achievements of a brilliant field archaeologist who had entered the profession and academia without a university background – something that would be unachievable now, perhaps even to an exceptional archaeologist such as Philip.

In 1978 he became 'even more respectable' by being appointed the first Professor of Archaeology at York with the job of creating a department from scratch. Characteristically, Philip had developed his own clearly thought-out approach. He wanted to create a department that produced graduates equipped to be archaeologists, not one that turned out people with degrees in archaeology. In *Living Archaeology*, he sets out his philosophy, a key element being that participation in fieldwork and excavation was compulsory. That might seem to be nothing very radical, but in the past there was at least one university in the UK where Philip insisted that it was possible to get an archaeology degree without setting foot on site. That is probably not the case now given how carefully crafted and justified all aspects of degree courses are, but Philip was ahead of his time and the career paths of many of his graduates pay testimony to his vision. Visionary he may have been, but he was also a realist; not everyone studying archaeology would take it up as a career, not least because of the limited job opportunities, but even if they didn't they would have been exposed to challenging teaching, a wide range of experiences and have had three enjoyable and stimulating years.

Philip's move to Yorkshire coincided with another major event in his life when he married for the second time. His wife, Lorna Watts, and their son Matthew will be known to many members of HAHS. Lorna is an archaeologist in her own right and co-authored many publications with Philip. Having established himself at York, Philip and the York department became involved in the Wharram Percy project which had started in 1950 and was to continue in the field until 1990. Philip became involved at a time when the project was developing from one focused largely on the site of the deserted medieval village

(DMV) to one that was more widely concerned with the landscape of the Yorkshire Wolds. Of all the archaeological and architectural riches of Ryedale, Wharram Percy is undoubtedly one of the highlights, with the research on the DMV and its landscape having a truly international profile. It is a testimony to Philip's industry and his contribution to this major project that even as a 'latecomer' he was joint author of three of the 13 volume series[5], as well as of many papers on aspects the Wharram project.

Philip Rahtz with colleagues at Wharram Percy Church in July, 1989 on the occasion of the presentation of the Festschrift (*The Rural Settlements of Medieval England*) in honour of Maurice Beresford and John Hurst. Back row, l–r: David Hall, P.D.A. Harvey, Maurice Beresford, John Hurst, Chris Dyer, Richard Hall, Mick Aston, Chris Taylor. Front row: Stuart Wrathmell, Dave Austin, Philip Rahtz (recumbent), Brian Roberts, Harold Fox. (Photograph © Dr Paul Stamper.)

Philip retired from York in 1986 at the age of 65 having created from scratch a department that was widely recognised as one of the best archaeology departments in the country at which time he was, quite rightly, appointed Emeritus Professor. From York Philip and Lorna moved to Harome which led to yet another chapter in his varied and far-from-quiet life. Some of his contributions to HAHS have already been mentioned, but he also provided erudite papers, reviews and comment pieces to the *Ryedale Historian*, as well as a moving appreciation of the late Tony Pacitto with whom he had again worked after moving to Harome (please see the full list of Philip's *Ryedale Historian* contributions compiled by the Honorary Editor and Lorna Watts that follows this Appreciation).

Philip was also a powerful advocate for the archaeology and historic buildings of Ryedale, not least in his support for and promotion of Dominic Powlesland's work at West Heslerton and in the wider Vale of Pickering – there can be few reviews that conclude that 'The major problem however is that this report is too good!', as Philip did in considering *West Heslerton: The Anglian Cemetery*[6]. Other contributions to a greater appreciation and understanding of our collective past and its conservation included less public products such as *Antiquities of Harome*[7] written for the two pubs in the village in

the late 1990s and a report written for North Yorkshire County Council on St Hilda's Church, Beadlam[8]. More importantly Philip, along with Lorna, involved themselves directly in the archaeology of their new home area. Their first fieldwork involved working with Andrew 'Bone' Jones of York University and YAT on a training excavation he led at Langton; in 1995 it was followed by rescue excavation of a medieval oven at Appleton-le-Moors, published jointly with Madge Allison[9] and a structural analysis of Appleton-le-Street church jointly published with Lorna and Kelly Saunders[10]. With Lorna, and again working with 'Bone' Jones, Philip initiated work at Blansby Park, near Pickering[11]. Other work was undertaken at Helmsley Arts Centre, formerly a Quaker Meeting House, when a proposed extension required the excavation of the Quaker burial ground.[12]

However, one project stands out from Philip's 'retirement' in Ryedale: the study of St Gregory's Minster, Kirkdale. This project, which was initiated in 1994 in response to structural problems with the tower, involved analysis of the standing structure, the use of remote sensing and targeted, research-driven excavation. The church is an undoubted gem, with the core of the building belonging to the late Anglo-Saxon period. Sculptural fragments suggested the existence of earlier phases possibly going back to the late eighth century. Within three years Philip and his collaborators were able to suggest the presence of an Anglo-Saxon monastery[13]. An abiding memory for me is visiting the excavations to be greeted by the vision of Philip, then well into his 70s, sitting in a deckchair directing his – all female – digging team! Kirkdale was in many ways a fitting finale to Philip's illustrious digging career during which he had contributed so much to the archaeology of religious sites, those achievements being formally recognised in 2003 when he was awarded the Frend Medal for his outstanding contribution to the archaeology of the early Christian church.

Philip Rahtz at Kirkdale, 1995 (photo courtesy of John Makepeace).

In a short piece such as this it not possible to do justice to all or even many of Philip's myriad achievements. He was a driving force behind the creation of Rescue and was involved in the creation of what is now The Institute for Archaeologists. All of the phases of his life – as 'Ministry Excavator', at Birmingham, as Professor in York, and his retirement – are all too briefly dealt with. All readers of this appreciation are urged to read not only *Living Archaeology*, but also to seek out his publications listed therein. Not least among them is his paper 'Rescue Digging Past and Present' in *Rescue Archaeology*[14], which he also edited, a book that followed on from the famous Barford Conference of 1970 which had led to the creation of Rescue and served as a rallying cry

against the destruction of our buried past. This was a pivotal point in the development of British archaeology and led to development of Regional Archaeological Units and the start of what can be regarded as a further 'heroic age' featuring highly committed, and far from adequately funded, Units working to protect and 'preserve by record' an archaeological resource that was rapidly being destroyed. Philip also contributed in many other ways through publications such as the inspirational *Invitation to Archaeology*[15], and serving as President of the Council for British Archaeology. Anyone who knew him will no doubt think important facets of his life have been missed. For that I can only apologise. What I can say with certainty is that Philip enriched the lives of all that knew him, whether as a colleague, tutor or friend. We are immeasurably poorer for his loss, as is British archaeology to which he contributed so much. We will never see his like again.

Emeritus Professor Philip Arthur Rahtz: Born 11 March 1921, died 2 June 2011.

Pete Wilson

Philip Rahtz's Contributions to the *Ryedale Historian*

1990–91. Forty Years of Research in a Wold's Parish. 15, 9-11.
1990–91. Review. *North East Yorkshire Studies: Archaeological Papers* by Raymond Hayes (Ed. P. Wilson), 15, 34-35.
1996–7. A Medieval Oven at Appleton-le-Moors (with Margaret Allison). 18, 6-11.
1996–7. Review. *Moorland Monuments* (Ed. Blaise Vyner). 18, 26-26.
1996–7. *Archaeology at Kirkdale* (with Lorna Watts and Jane Grenville), Suppl. to 18.
1998–99. Ghosts at Kirkdale. 19, 17-20.
1998–99. *Kirkdale Archaeology 19096-1997* (with Lorna Watts). Supplement to 19.
1998–99. Review. *Excavations on the Roman Village at Beadlam, North Yorkshire*. 19, 24-26.
2000–01. Ryedale Archaeology at the Millennium. 20, 4.
2000–01. Appleton-le-Street: All Saint's Church (with Lorna Watts and Kelly Saunders). 20, 24-31.
2002–04. Excavations in Ryedale 2000: Blansby Park Roman Villa, Pickering and St Gregory's Minster, Kirkdale (with Lorna Watts). 21, 19-26.
2002–04. Review. *West Heslerton: The Anglian Cemetery* by Christine Haughton and Dominic Powlesland. 21, 34-35.
2004–05. Tony Pacitto 1931-2003. 22, 3-5.
2004–05. Review. *Rievaulx Abbey: Community, Architecture, Memory* by Peter Fergusson and Stuart Harrison. 22, 21-22.

Notes

[1] P.A. Rahtz (2001, *Living Archaeology*. Stroud: Tempus. A fuller Rahtz bibliography is online at www.limes.org.uk/parbib.
[2] P.A. Rahtz (1962), Whitby 1958. *Yorkshire Archaeological Journal* 40, 604-18; P.A. Rahtz (1970), Whitby 1958: Site Two. *Yorkshire Archaeological Journal* 42, 72-3.
[3] P.A. Rahtz (1989, *Little Ouseburn Barrow 1958*. York: York University Archaeological Publication 7.
[4] S.M. Hirst (1985), *An Anglo-Saxon Inhumation Cemetery at Sewerby East Yorkshire*. York: York University Archaeological Publication 4.

[5] P. A. Rahtz and L. Watts (1983), *Wharram Percy: The Memorial Stones in the Churchyard*. Wharram: A Study of Settlement on the Yorkshire Wolds, II. York: York University Archaeological Publication 1; P. A. Rahtz , C. Hayfield and J. Bateman (1986), *Two Roman Villas at Wharram Le Street*. Wharram: A Study of Settlement on the Yorkshire Wolds, IV. York: York University Archaeological Publication 2; P.A. Rahtz and L. Watts (2004), *The North Manor Area and North-West Enclosure*, Wharram: A Study of Settlement on the Yorkshire Wolds, IX. York: York University Archaeological Publication 11.
[6] P.A. Rahtz (2002-04), Review of *West Heslerton: The Anglian Cemetery* by Christine Haughton and Dominic Powlesland. *Ryedale Historian* 21, 34-35.
[7] P.A. Rahtz (undated), *Antiquities of Harome*. Privately printed.
[8] P.A. Rahtz and L. Watts (2000), St Hilda's Church, Beadlam. Report for North Yorkshire County Council (ref. 3013/Gf), unpublished.
[9] M. Allison and P.A. Rahtz (1996-7), A Medieval Oven at Appleton-le-Moors. *Ryedale Historian* 18, 6-11.
[10] P.A. Rahtz, L. Watts and K. Saunders (2000-2001), Appleton-le-Street: All Saints Church. *Ryedale Historian*, 20, 24-31.
[11] P.A. Rahtz, L. Watts and A. Jones (2001), Blansby Park 2000: Interim Report. Yorkshire Archaeological Society Roman Antiquities Section *Bulletin* 18, 3-12; P.A. Rahtz and L. Watts (2002-2004), Excavations in Ryedale 2000. *Ryedale Historian* 21, 19-26.
[12] P.A. Rahtz, L. Watts and A. Jones (in preparation). Report on the Quaker Meeting House, Helmsley.
[13] L. Watts, J. Grenville and P. A. Rahtz (1996-1997), *Archaeology at* Kirkdale. Supplement to *Ryedale* Historian 18; P.A. Rahtz and L. Watts (1998-1999), *Kirkdale Archaeology 1996-1997*. Supplement to *Ryedale Historian* 19; P.A. Rahtz, and L. Watts (in preparation), Kirkdale Church: Archaeology, History and its Setting.
[14] P.A. Rahtz (Ed.) (1974), *Rescue Archaeology*. Harmondsworth: Pelican.
[15] P.A. Rahtz (1985), *Invitation to Archaeology*. Oxford: Blackwell.

Ryedale Historian
ISSN: 1362-5365

Cover illustration: Christ Church, Westerdale c. 1837.